

Rabbi Michael-ben-Pesach Portnaar

HEBLET

HEBREW LETTERS

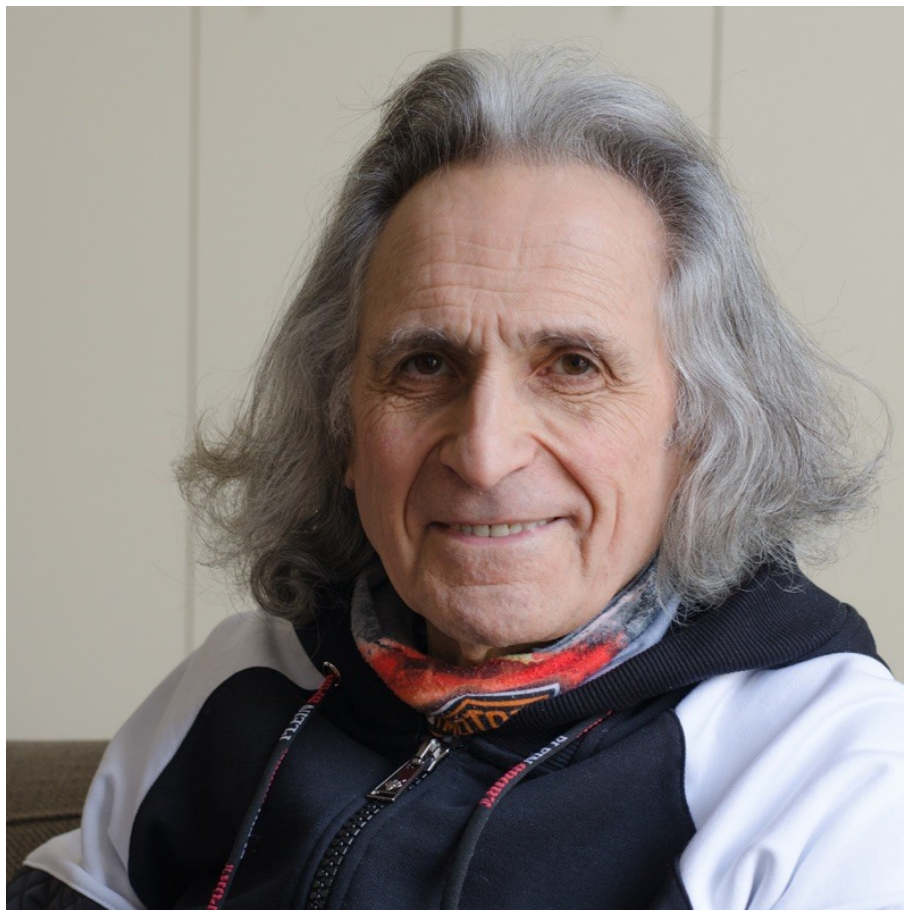
Part 3



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BY

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Lesson №19

והתועלת מהדחיות היא, שעל ידם האדם מקבל צורך ורצון
שלם, שהקב"ה יעזור לו, כי אחרת הוא רואה שהוא אבוד

And the benefit of repellences is that through them a person receives a need and desire complete¹ (perfect), that the Holy [One] blessed is He will help him, because otherwise he sees that he is lost.

1) – The adjective, in this language, is placed after the identified noun.

והתועלת	va-ha-toelet ¹	and benefit
מהדחיות	me-hadchiyot ²	from repellences
היא	hi ³	she (the benefit=she is that)
שעל ידם	she-al yadam ⁴	that through (with help)them
האדם	ha-adam	the man (human)
מקבל	mekabel ⁵	receives
צורך	tzorech ⁶	need
ורצון	va-ratzon ⁷	and desire
שלם	shalem ⁸	perfect, complete
שהקב"ה	she-ha-Kadosh, Baruch hu ⁹	that the Holy, blessed is he
יעזור	yaazor ¹⁰	will help
לו	lo	him
כי	ki	because
אחרת	acheret	otherwise
הוא	hu	he
רואה	roe ¹¹	sees
שהוא	she-hu	that he
אבוד	avud	lost (past participle)

1) – “Ve” - “and”, “ha” - a definite article, “to-elet” - “benefit”.

2) - You always need to look inside the word, at its root. There are 7 letters (both in this language and in Aramaic) that can be added to the root of the word at the beginning or at the end. The whole creation consists of seven letters (everything was created in 7 days — 6 Sfirot

ZA and one Malchut), therefore these “seven” are added to the root of the word, which has a direct connection with the spiritual, and make all kinds of variations of everything that lives.

There is an easy-to-remember rule in order to remember these letters: two words from these letters - 1) eten (alef, tav, nun) היום - I will give, 2) hayom (hey, yud, vav, mem) היום - today. "Eten hayom" (אתן היום) – “I will give today,” the meaning of this is that if a person does everything that is in his power to do today, the Creator tells him: “eten hayom,” that is, I will give everything that you need today.

«Me-hadchiyot» מהדחיות - the letter mem in front means “from.” hey is the definite article, and daha (dalet and chet) is the root that we recognize here with the meaning “repel”. The three letters at the end belong to the category of those seven letters - “eten hayom”, which give form and have a generative function. They give us plural, that is, the word itself will be “dhiya” - feminine, but we don’t see this, but in plural it turns out “dhiyot”.

Remember these 7 letters, and then you will always be guided. So you look at the word, what is in front and behind is “eten hayom”, and inside the word you need to look for the root. So in the spiritual: the right and left lines, but inside the most important, giving life, correcting - the middle line. Light passes through it from top to bottom, however, from bottom to top, too - like MaN.

3) - I have already said, but I repeat once again that personal pronouns in the present tense can be used as a substitute for the form of the verb "to be" in the present tense. For there is no verb in the present tense. There is a word that is used for this - “yesh” (is, there is, exists), but it is not a verb in itself. There is a verb in the past tense - “haya” or “yihie”, and “hove” is simply “present”, but it is not used as a form of the verb “to be”.

4) - “She-al-yadam”: “al” (above), “yad” (hand) - this means “with help”, as if the hand helps. This phrase happens in different personal forms, here, for example, mem is added at the end (one of the 7 formative letters “eten hayom”) which means “theirs”.

5) - "Mekabel" - the root is kuf, bet, lamed - like Kabbalah. Mem glued in front to the root is one of the 7 letters (eten hayom), it indicates that this is the present tense, and also to which form of the seven semantic verbs the word refers. You see, all this is connected and indicates the spiritual side of the Holy language.

6) - “Tzorech” is a noun. In nouns, stress is often shifted forward, to the first syllable, and in verbs to the last.

7) - “Ratzon” is the real word “desire”, remember it, we will gradually switch to it so that we do not have material associations.

8) - “Shalem”, from the word “shalom” - peace, which means whole, complete.

9) - “she-ha-Kadosh baruch hu”: hey and kuf - this is an abbreviation of the word “ha-Kadosh” - “Holy” (ha, this is a definite article), bet, indicates the second word - “baruch” - “blessed”, And hey, after two apostrophes, indicates "hu" - "he". We will often meet this word here and in the Zohar.

10) - “Yaazor” – 3d person singular masculine. Ayin, Zayin and Resh are the root. Yud in front (one of the 7 letters “eten hayom”), indicates the verb of the future tense, singular, 3d person, masculine, and the letter vav before resh, also from “eten hayom”, it often appears not only in the future but also in the present tense.

11) - In the present tense, quite often (it’s even, as a rule), in the personal form of the verb in the second place appears the letter Vav.

That’s all for now. Concentrate well on that. It is necessary to go through each sentence well, to feel... Here it is completely not a matter of quantity of material, it is necessary to feel the subtlety of each word. In this regard, it is fair to say: "You do not need to eat the whole loaf, but just eat one slice of bread to know its taste." Our task here is grammar, and amongst others I tell other things, but the most important thing for us is that we can

prepare ourselves so that each of you can study Kabbalah on your own. Along with our training, gradually you should come to the point that in a couple of years you should be completely left to yourself and the Creator, to enter the sources yourself - this is the most important thing! For me it was an amazingly important occupation, I did not want to rely only on the opinion of one or the other, but I wanted to experience the deepest sources of the living Light myself. And this is what I wish you all...

Lesson № 20

In this lesson I want to talk about seven semantic verbs, this is the most important thing in the Hebrew language, because verbs convey actions and states. The whole dynamics of the universe is transmitted by verbs, and the objects of the universe - Kelim, these are nouns, their states are added by adjectives and adverbs, and they are all connected by conjunctions. These are all spiritual concepts.

We will consider these 7 verbs only in Hebrew, and in Aramaic they are, in principle, similar. There are some additions, but not significant ones, we don't have anything to learn in grammar there, we'll just browse a little in relation to the holy language - Hebrew. As far as I know, the grammar textbook of Aramaic Zohar does not exist. Aramaic of this book is different from others, so we will talk a little about it so that we are not forced to read its text in Hebrew translation.

In front of you lies a drawing that I drew on my blackboard. Follow him and we will look into everything gradually:

7 basic verb forms in Hebrew

(7 semantic conjugations)

As an example

Verb:

כָּבַשׁ

(Submit/Conquer)

The 7 basic verb forms correspond to the 7 below sefirot of the Malchoet de Assiah, where all actions take place.

Left line

(Gvurah=)

To be submitted/
conquered

כָּבַשׁ

Right line

(= Chesed)

Emphatically submit/
conquer

כָּבַשׁ

כָּבַשׁ

(= Tiferet) Submit/ conquer

(Hod=)

To be brought to
submission/ victory

הִכְבִּישׁ

(= Netzach)

Bring to submission/
victory

הִכְבִּישׁ

נִכְבַּשׁ

(= Yesod)

To be submitted/ conquered

הִתְכַּבֵּשׁ

(= Malchut)

Submit/ conquer oneself

I chose the verb stem “kavash”, because it gives us the opportunity to convey the different nuances of all 7 types of verbs. At the top of the drawing, we see that the verb “kavash” has the general meaning of “to subjugate, to conquer, to force”. This verb is very important for us, because we use it when subordinating our body and defeating it.

There are seven of these verbs and I set them as 7 Sfirot. Nowhere is there such a presentation as we are doing now. Of course, they are talking about the tree of these seven types of verbs, but look how we put them. In the right line, begins with Chesed, and then Gevurah, Tiferet, Netzah, Hod, Yesod and Malchut, so they are transmitted and I expressed them in the same way here.

Now we will always use the verb “kibesh” when I point to some verb in Shamati, I will say: “this is a verb of the form kibesh”, and you will already understand what semantic form this verb has and what it conveys. The root is not important, of course, you will look at the root in each particular case... for example, there may be another verb - "giber", but you will determine the semantic form by the example of the verb "kibesh".

Look, in the right line there is “kibesh” with the meaning “to defeat, to subjugate”, there is a dot under the letter kaf, and two dots under bet, that is, in this basis the vowels “i” and “e”. This verb, we will call “active”, it carries the meaning of a productive, purposeful action. For example: to actively do something, to actively subordinate someone... Write this down for yourself.

All forms that we see on the drawing are of singular, 3rd person masculine form, because this is the basic form of verbs.

In the left line, we see the opposite of the right, and there I put “kubash”, which literally means “he is defeated” (and “kibesh”, translated as “he won”), the letters are the same, but “kubash” , is a passive form of the verb “kibesh”. Why does “kibesh” stand in the right line, like a Chesed, and “kubash” in the left? The right line, Chesed, it is active - the light goes from top to bottom, and there is Chochmah in the left line, and legitimately, when corrected, the light can go only from bottom to top, and if there is no correction, then the light is not felt at all. There is an enforcement of the left line to make it shine from the bottom up, which is why the “kubash” here stands in the left line. Kubash is a passive design from kibash.

The next, third semantic form of the verb is “kavash”. It correlates with Tiferet and means an active, effective action, that is, where the result is obvious, and “kibesh” (Chesed) is a purposeful action, that is, aimed at completely subordinating. For example: “shabar” is “breaking a glass,” that is, it may have been actively, but accidentally dropped, and when we say “shiber” (as a form of “kibesh”), it means that I took this glass and purposefully threw it to the floor.

Then, in the right line there is the verb “hichbish”, the letter hey (in the past tense) is added in front, and the letter yud appears before the last letter of the root. This is a very special form of the verb that correlates with the Sfirah Netzah. It means “assist submission”, “lead to submission”, that is, lead to something, cause something. When you come across a verb in this form, you already know what it means to lead to submission, or there may be another word, for example - to lead to collapse, etc., there can be any verbs with the same meaning. This verb is again related to the right line, why? The right line is the active principle. And the middle line, in conveying the meaning of the semantic types of verbs, gets from the right line and a little bit from the left.

Further, in the Sfirah Hod, we see the same type of verb that is on the right side (hichbish), and in the left line it is called “huchbash”. The same thing, only after hey there are

three points down (Kubutz) and there is no letter yud. He has the same meaning - to lead to something, to be the cause of something, but already passive, that is, to be brought to submission, literally: "he was brought to submission", and "hichbish" - "he led to submission".

The next is nichbash; it is Yesod. He has everything that is given from above and is the middle line. Therefore, it has both the right and the left. On the one hand, "nichbash", it is to be defeated, preserved, that is, as if its passive meaning, but this verb has not only a passive meaning (which it receives from the left line), at the same time, it conveys a connecting, mutually a conditioned action between the two, and therefore the middle line. For example: "meet each other", it will be "nifgash", and "milcham", this is "fight, fight with each other"... etc, that is, it gives a middle connection between the two, which characterizes the middle line.

I am talking about the spiritual significance of these roots. I don't know if anyone has considered this as I am, but we see that the whole grammar is purely spiritual, Kabbalistic.

And the last type of semantic verb, which coincides with Malchut, is "hitchabesh," whereby the letter Tav is added on second place. It has the meaning of the reflexive verb, for example: "to smile to yourself", "to wash yourself", "to submit yourself", "to defeat yourself". You see, it relates to itself, because only Malchut can call itself — it is itself, and everything else is a property of light.

It would be nice to work on all these verbs and understand them for yourself. Remember these names, and we will always refer to them when we need to understand something in Shamati. This will give you what you will look at the verbs with different eyes, you will see the root, and some other elements in which something there changes in front or behind. The seven letters that can stand in front, behind and inside - "*eten hayom*" (I will give you today) are also true here, they must be remembered well. They can create all kinds of word variations. And in this lesson we went through 7 semantic verbs that can convey all kinds of actions and states of creation.

Lesson №21

לא די שלא מתקדם בעבודה, רק הוא רואה שהולך אחורה.

It is not enough that he does not advance (in spiritual work), but he only sees that he is going back¹.

1) – That is, in his feelings, he becomes worse than he was.

לא	lo	no (not)
די	day	enough/sufficient
שלא	she-lo	that not
מתקדם	mitkadem ¹	advances
בעבודה	ba-avoda ²	in (by) work
רק	rak	only
הוא	hu	he
רואה	ro-e	sees
שהולך	she-holech ³	that goes
אחורה	achorah ⁴	backwards

1) – “Mitkadem”, this is the last form of the verb (according to our system of 7 types of semantic verbs), which we call “hitchabesh”. “Advances himself,” that is, the reflexive verb. The second letter gives us recognition here - Tav (sometimes it is replaced by another letter), you see: “mitkadem”, or “hitchabesh”. In the past tense it would be “hitkadem” - “advanced,” but here it stands in the present tense and the letter mem is added (one of the seven letters “eten hayom”). The root of this word is made up of kuf, dalet and mem - “kodem” (that is, precede something), which is also the root of Adam Kadmon, and in the form of “mitkadem” - means “to advance.”

2) - “Ba-avodah”, this word is very often used here and in “Shlavei haSulam”. Bet in front means “in,” and also “by,”. The ending “hey” often refers to the words which are feminine.

3) - “She-holech”, “she” - “that”, and “holech” is attached to it, in which the letter Vav appears on the second place, which often indicates the present tense, but not always.

4) - “Achor” is “back”, and the hey at the end indicates that this is a direction.

היינו, אפילו שלא לשמה, אין לו כח לקיים את התו"מ.

That is, even that, and not for the sake of the Name, he does not have the power to fulfill the Torah and the commandments.

היינו	hayinu ¹	that is
אפילו	afilu	even
שלא לשמה	she-lo lishmah ²	that not for the sake of the Name
אין	eyn	not
לו	lo	him
כח	choach ³	power
לקיים	lekayem ⁴	fulfill
את	et	<i>Accusative</i>
התו"מ	ha-Torah u-mitzvot ⁵	Torah and the commandments

1) – “Haynu” - this word is often used in all Kabbalistic literature.

2) - “She-lo” - “hat not”, “lishma” - “for the sake of the Name”, the letter lamed, which is added here, means “for”, this is a preposition, only in this language it is written together. “Shem” is “Name.” That is, he does not work for the sake of the name of heaven, not for the sake of giving.

3) - “Choach” - it is more correct to say “koach”, but since the word “lo” that stands in front of it ends in a vowel, we stun the first letter kaf and make it chaf out it.

4) - “Lekayem” is an indefinite form of the verb, and, as a rule, the lamed in front is added.

5) - "התו"מ", this abbreviation that is always found in his text, they must be well remembered, so that later it is easier to read. The letter vav before letter mem sounds like ‘u’ – ‘u-mitzvot’, it means “and”.

שרק ע"י י התגברות אמיתי על כל המכשולים, למעלה
מהדעת, הוא יכול לקיים את התו"מ.

That only through overcoming the true of all obstacles above knowledge can he
fulfill the Torah and the commandments.

1) – «ע"י» - “Al yedai,” this is a commonly used abbreviation that is literally translated “hands,” but we say “through».

שרק	she-rak	that only
ע"י	al yedey	by means of/through
התגברות	hitgabrut ¹	overcoming
אמיתי	amiti ²	True
על	Al	on, above
כל	Kol	All

המכשולים	hamachsholim ³	Obstacles
למעלה	lemala ⁴	Above
מהדעת	mi-hadaat ⁵	from knowledge
הוא	Hu	He
יכול	Yachol	Can
לקיים	Lekayem	execute, fulfill
את	Et	<i>Accusative</i>
התו"מ	ha-Torah-u-mitzvot	Тору и заповеди

1) – “Hitgabrut” is a verbal noun, that is, a noun that has received its form from a verb. You need to look in the middle of the word, there are three letters: Gimel, Bet and Resh - from the word "Gevurah", which gives from itself some strength to defeat. According to our scheme of 7 verbs, this is a derivative of the last verb Hitkabesh, which refers to Malchut and must defeat itself. And here is another word "hitgabrut" - "self-overcoming", "overcome oneself", "defeat oneself." But the ending here is “ut” - Vav and Tav, and this gives the feminine noun. In our scheme of 7 basic types of verbs (always have it at hand when you study), we could make a verbal noun from the last word “hitkabesh”, to get “hitkabshut”, that is, victory over oneself, self-submission. It is important that I recognize the form, it can be a verb, or, as we see here, a verbal noun, which are very often used.

2) - The word “emet” is “truth”, and “amiti”, with the letter yud at the end, gives an adjective.

3) - In the word "hamachsholim" there are 3 letters that are semantic, these are kaf, shin and lamed. And the ending “im” means plural.

4) - "Mala" is "high", and lamed, which is added in front, forms an adverb.

5) - “Daat” is the Sfirah Daat, or “knowledge”, “opinion”, “ha” is the definite article, and “mi” is “from”, it turns out “from knowledge”, that is, “above knowledge. ”

Well, we went through another piece, feel well one sentence, then gradually more, and more, another one... and based on all this analysis of the sentences, it will be possible to read the texts and work independently.

Lesson №22

ולא תמיד יש לו כח ההתגברות למעלה מהדעת.

And he does not always have the power to win above knowledge.

ולא	ve-lo	and not
תמיד	tamid	always
יש	yesh	there is
לו	lo	him
כח	choach	force
ההתגברות	ha-hitgabrut ¹	win
למעלה מהדעת	lemalah me-hadaat	above the knowledge

1) – ha-hitgabrut is a verbal noun from the form “lehitgaber” (to defeat oneself). Go ahead and already determine yourself by the table to which of the seven types of the verbs “kavash” it refers, so that there is work to do, and not me chewing it up. This is the same, only there can be other letters.

אחרת, הוא מוכרח לנטות חס ושלום מדרך ה', אפילו משלא לשמה.

Otherwise, he is forced to deviate, God forbid, from the path of the Creator, not even for the sake of the Name.

אחרת	acheret	otherwise
הוא	hu	He
מוכרח	muchrach	obliged (forced)
לנטות	lentot	deviate
חס ושלום	chas ve-shalom ¹	God forbid
מדרך ה'	mi-derech-ha-Shem ²	from the way of ha-Shem
אפילו	afilu	even
משלא לשמה	mi-she-lo lishma ³	not for the sake of the Name

1) – “Chas ve-shalom”: “chas” is “mercy,” and “shalom” is “appeasement,” but this is simply not a translatable thing, which roughly sounds like “God forbid.”

- 2) - If we see the letter hey with an apostrophe, then we say “ha-Shem,” meaning the Creator.
 3) - That is, he may already deviate even from the work "not for the sake of the Name."

Here we deal only with the words themselves, and not with the semantic kabbalistic moments, methods... there is another learning for this.

והוא, שתמיד אצלו הפרוץ מרובה מהעומד

And this is that he always has a big burst from having to resist¹.

1) – i.e. he has a big burst that does not allow him to resist.

והוא	ve-hu	and that is
שתמיד	she-tamid	that always
אצלו	etzlo ¹	Him
הפרוץ	ha-perutz	burst
מרובה	meruba	large
מהעומד	me-ha-omed ²	from having to resist

1) – Therefore, the word Atzlo also means “with him,” from the word “etzlo,” because the person who is in Atzilut is near the Light itself (Or Chochmah).

2) - “omed” - “stands,” “me-ha-omed” - “from having to resist,” but this is not a verb, since the letter hey stands in front of it — a definite article, and it cannot stand in front of verbs.

היינו, שהירידות הם הרבה יותר מהעליות.

That is, that falls, there are much more of them than rises.

היינו	hayinu	that is
שהירידות	she-ha-yeridot ¹	that falls/downs
הם	Hem	them (they)
הרבה	harbeh	Many
יותר	yoter ²	(much) more
מהעליות	mi-ha-aliyot ³	(than) from rises/ups

1) – “Ha-yeridot” - hey in front, this is a definite article, “yeridot” from the word “yeridah” (fall), which is feminine, always look inside the word.

2) - “Yoter” - “much”, “more”, this word is used for a comparative degree.

3) - “Ma-ha-alivot” - “aliyah” (rise), it, like Yeridah, ends on hey, and the ending “ot” (alivot) gives a plural - “rises”.

ולא רואה בזה שיקח סוף המצבים האלה, והוא ישאר תמיד
מחוץ לקדושה.

And he does not see in this that these conditions will come to an end and that he will always remain outside to holiness.

ולא	ve-lo	and not
רואה	roe ¹	Sees
בזה	va-ze	in that
שיקח סוף	she-yikach sof ²	that it would take an end (will lead to an end)
המצבים	ha-matzavim ³	Conditions
האלה	ha-eleh	these (them)
והוא	ve-hu	and he
ישאר	yishaar ⁴	will remain
תמיד	tamid	always
מחוץ	michutz	from outside
לקדושה	le-kedushah	to holiness

1) – “Roe” - here is the second letter Vav, which in the present tense is often inserted into the verb.

2) - Shin and Yud in the verb, often show that this subjunctive mood is “would”. Literally: “that it would take the end”, but of course we don’t say so...

3) - “ha-matzavim” - from the word “matzav” (state), and “ha-matzavim” certain states, since the letter hey is in front.

4) - Yud in front indicates the future tense, 3d person, singular, masculine.

Well, we quietly reviewed a little bit more, try to figure it out, look at all these endings in words, find their roots, use the table with verbs, look and compare what semantic connotation one or another verb carries, etc.... In principle, the main thing is work, and not that I tell everything (what is needed, I tell a little). Only from work can a person go further, and not from the knowledge that he simply takes and receives a kick from them, and nothing more, like from a coffee, or from something else. That is, try to work on yourself, try to look close at each little letter so that it attracts you.

There must be a great desire to penetrate the spiritual and live there, and then everything will go well. Nothing then will interfere (family, work...), it will interfere only superficially, you will see that on the contrary, all these obstacles strengthen you, thank God that they are. And this is the most important thing, and not running away from all these signs that are given to us

from above, showing that we are not yet ripe. If all these obstacles tear me apart and I feel that I can't take it anymore - well, wonderful, because then I have a place for prayer.

In a state in which a person goes further, only then can you go further with him, and when a person surrenders, you should always leave him alone. No need to touch and torment him, and say: "Come on, get up, go, work," that is, there is absolutely no need to stimulate him. If there is a person in front of you who is in a critical condition, and he has two things: life or death, no one should touch him in this state (I mean the internal state). He is faced with the choice to live further or not, to choose faith in life, in the Light, in the good of the Creator, or to commit suicide - in no case should you touch him! The fact that they touch him and help him in this matter is called "Chesed ve-lo emet" - "mercy that is not true", that is, the person who helps him does this only for his own sake. It is necessary to give him the opportunity in this state to make a choice, and then if he made a choice of life in this state, then there is no end to his reward, which he will receive and feel. And if he could not stand it, did something with himself, left the battlefield - this is his business, he must be left immediately. I immediately leave my students, we had a lot of different... someone went to the group, and suddenly, for no reason, he tells me that he is finishing... everything is fine, goodbye, because in no case can you delay, or in any way provide him with the so-called "help". Let him seek help from the Creator. It is in such a critical condition to give a person the opportunity to choose: life or death - this is called real mercy.

Lesson №23

If you want to connect the contents of the last lesson with the present, you can look at the previous lesson for about 10 minutes, but we are mainly interested in the grammar.

כי הוא רואה אפילו כקוצי של יוד קשה לו לקיים , רק
בהתגברות למעלה מהדעת.

For he sees that even a tip of yud is difficult for him to fulfill just in overcoming knowledge.

כי	ki	because
הוא	hu	he
רואה	roe ¹	sees
אפילו	afilu	even
כקוצי של יוד	che-kutzo shel yud ²	the tip of the letter yud
קשה	kasheh	difficult
לו	lo	him (for him)
לקיים	le-kayem ³	execute/ fulfill
רק	rak	just
בהתגברות	be-hitgabrut ⁴	in overcoming (in victory)
למעלה	le-malah	above (<i>adv</i>)
מהדעת	mi-ha-daat	of knowledge

1) – You see, often in the present tense in the second place is the letter Vav.

2) - “Che-kutzo shel yud” - the tip of the letter yud, ie Keter. And here, he means that it is so tiny, for Keter is only a small tip. “Kutzo” - often, when a word ends with “o”, it indicates “him”.

3) - As always, in the indefinite form of the verb (which answers the question: What to do?), the letter lamed appears in front.

4) - “Be-hitgabrut” - from the word of Gevurah, that is, to make such a movement from within to cause forces. It is a verbal noun, and the verb itself is le-hitgaber. In our scheme of 7 semantic verbs, it is the last, presented as Malchut in the form of “hitchabesh”.

You see, the first letter “b” in the word “be-hitgabrut” is like the preposition “in”, and the word “hitgabrut” is from the verb “hitgaber” (to overcome oneself). In our scheme, this is ‘hitchabesh’ (defeat yourself), i.e. the same thing, exactly the same vocalization sound. And the ending “ut”, which gives the form of a verb noun, in our verb would sound like “hitkabshut” (that is, at the end there is still vav and tav, and vav is read as “u”). It is very important that you know what this refers to..

אבל לא תמיד הוא מסוגל להתגבר¹

But he is not always able to overcome.

1) - "le-hitgaber" - the indefinite form of the verb, and in our scheme of key verbs, it would be "le-hitkabesh" (win), take the last form (Malchut) and add the lamed.

We have a new word here:

מסוגל	Mesugal	is able(v)
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ומה יהיה הסוף.

And what will be the end.

ומה	u-mah	and what
יהיה	yihyeh ¹	will be
הסוף	ha-sof	the end

1) – "Yihye" is the future form of the verb "to be." In the present we do not apply it, and in the future and in the past - yes.

אז הוא בא לידי החלטה, שאין מי שיכול לעזור, אלא הקב"ה בכבודו ובעצמו.

Then he comes to the decision that there is no one who could help, but the Holy One –blessed is He in His glory - and he himself.

אז	az	Then
בא	ba	comes (v)
לידי	lidey	To
החלטה	hachlata ¹	decision (taking a decision)
שאין	she-eyn	that (there is) no
מי	mi ²	one who

שיכול	she-yachol ³	cCould (would be able to)
לעזור	la-azor ⁴	Help
אלא	ela ⁵	But
הקב"ה	ha-Kadosh baruch hu ⁶	the Holy blessed be He
בכבודו	vi-chvodo ⁷	in glory
ובעצמו	u-va-atzmo ⁸	and in Himself

1) – The first letter hey in this word is not a definite article, but is part of the verbal noun that in our scheme stands under the netzah - “hichbish” (this is a verb that indicates the cause, that is, to cause something, to lead to something). If we from our verb “hichbish” - “he led to submission”, make the same form as “hachlata”, then we get “huchbash” - “bringing to submission”.

And if we wanted to make a verb in the past tense from the verbal noun “hachlata”, as in our scheme of 7 semantic verbs (there we always have the form of 3d persons, singular, m., Because these forms are the easiest to navigate upon), then we would have got ‘hichlit’ - “decided”, i.e. the same as in netzach - “hichbish”.

That is, we see, with these examples, what structure exists and that there is a clear correspondence in everything.

2) - Literally, “mi” is translated as “who”, but we change the case, and it turns out “whom/one who”.

3) - This is an interesting thing, when in front of the verb is the letter shin associated with it, and after it there is a yud indicating the verb of the future tense, often this form indicates a subjunctive mood, i.e. the “would” particle is added.

4) - The indefinite form of the verb is always with the letter Lamed in front.

5) - There are a few words indicating “but,” usually Aval is used in Hebrew, but here stands “Ela” - the same thing, but it is an Aramaic word that is often used in Hebrew, and certainly in Kabbalah.

6) - This abbreviation is very often used: “ha-Kadosh” - “Holy”, “baruch” - “blessed”, “hu” - “He”. And when they want to say: "He himself," then they say - "Vi-chvodo u-va-atzmo" - "In His glory, Himself." There are two such concepts, also spiritual, but we will not talk about it now.

7) - “Vi-chvodo”: here sits the word “kavod” - “honor”, “glory”, “vet” in front means “in”, and at the end is the letter vav, and if it is voiced with the vowel “o”, it gives the meaning "in Him," that is, "in His honor."

8) - “Atzmo” - “He Himself” or “in His essence”, and “Etzem” is “essence”.

Lesson №24

וזה גורם, שיקבע בליבו תביעה אמיתית, שה' יפתח את עיניו ולבו, ויקרבו באמת לדביקות ה' בנצחיות.

And this is the reason that the true demand will be established in his heart for that Ha-Shem will open his eyes and his heart [to him] and they will in truth come closer to merge with the Ha-Shem in eternity (forever).

Here, of course, there are a lot of words that are, so to speak, from a religious vocabulary, it does not matter, all this is very important for us to look from this position as well. He uses such words, but he speaks only of spiritual work.

וזה	ve-zeh	and this
גורם	korem ¹	causes (is the reason)
שיקבע	she-yikba ²	in order to set
בליבו	be-libo ³	in his heart
תביעה	tviah ⁴	demand
אמיתית	ametit ⁵	true
שה'	she-ha-Shem	that ha-Shem
יפתח	iftach ⁶	(will) open
את עיניו	et eynav ⁷	his eyes
ולבו	ve-libo	and his heart
ויקרבו	ve-ikarvu ⁸	and they will come closer
באמת	ve-emet ⁹	True
לדביקות	le-devekut ¹⁰	to merge with
ה'	ha-Shem	Creator
בנצחיות	be-netzchiut ¹¹	forever

1) – "Gorem" - from the basis of Gimel, Resh and mem, with the meaning of "to be the cause" ie cause some kind of action. You see, in second place is the letter Vav, which often indicates the present tense form of the verb.

2) - "yikba" is an ordinary verb, which in our table of 7 basic verbs corresponds to the Sfirah tiferet - "kavash", but here, in our text, "she-yikba", this is a form of future tense, singular, masculine. Shin is followed by a future tense form starting with yud (it can be a future tense

verb starting with another letter), which gives a subjunctive mood (i.e. a verb with a particle would be).

3) - “Be-libo”: “be” is the preposition “in”, “lev” is “heart”, and at the end of the word “libo” is added the letter vav, which reads as “o”, which indicates a possessive form, that is, the belonging of the noun “to him” is “in his heart”.

Thus, we come to see various forms of verbs, declensions, conjugations, etc...

4) - “Tviah” - ends with the letter hey, which, as a rule, indicates the feminine genus. In English or in another language the word “demand” can be of a different gender, but this does not play a role. There is absolutely no need to compare with the genus of another language.

5) - “Ametit” from the word “emet” (alef, mem, tav) - “truth”, and in the form of an adjective it will be “ameti”, and if it’s feminine, then the tav is added at the end. Tviah (the word before “ametit”) is feminine, therefore the adjective in accordance with this (according to the law of coincidence of properties) also refers to the feminine nukvah.

6) - “Yiftach” - the future tense, from the word “patach” (pe, tav and chet), with the general meaning of “discover”, “discovery”.

7) - “Ayn” is the eye, and “eyinav” is “his eyes”. You see, Vav at the end reads like “oh,” which indicates “him.” And before it stands yud, in this case it means plural, i.e. “his eyes”. In the word “be-libo”, which we examined above, there is no letter yud, therefore, there is a singular form.

Thus, gradually this will settle down with us, everything will be clear and we will be able to read, translate ourselves... Everything goes to ensure that over time, more and more, we come to an independent study of spiritual literature.

8) - Remember, before that we learnt that the yud in front can very often mean the future tense. So, if there is a yud, and at the end of the word is the letter vav (which reads as “u”), then it turns out the future tense, 3d persons, plural. That is, we take the semantic meaning of the verb itself - “karav” (kuf, resh, bet), with the meaning “approach”, “approximate”. And you see, before this root of the word is put yud, and at the end the letter vav, which gives us the future tense, 3d person, plural.

9) - The letter bet, which is added in front of the noun, can turn this word into an adverb. We do not pronounce “be-emet”, but “ve-emet”, because the previous word ends with the vowel sound “o”.

10) - “Le-devekut” - lamed can indicate an indefinite form of the verb, and can also mean the preposition “to”, “for”. We see that “devekut” is a verbal noun, since it ends in “ut”, and there are three letters inside it: dalet, bet, kuf, which means “stick”, “stick” or “merge”, “clutch”. It turns out: “to merge.”

11) - “Be-Netzchiut” - means “forever”, and “Netzchiut” - from the word “Netzach”, it means “eternity”, and at the same time “victory”, because “eternity is victory”, that is real victory is when eternity is acquired. See how in this language we see the essence of things. The end of “ut” indicates that it is a feminine noun, and the letter bet, before the word “netzchiut” (as in the word be-emet) makes this noun into an adverb - “forever”, “forever”.

Lesson №25

נמצא לפי זה, שכל הדחיות שהיה לו, היה הכל מאת ה'.

We find in accordance with this that all the repellences that he had, it was all from ha-Shem.

נמצא	nimtza	(we) find
לפי	le-fi	in accordance with
זה	zeh	this
שכל	she-kol	that all
הדחיות	ha-dachiyot ¹	repellences
שהיה	she-hayah	that were
לו	lo	(with) him
היה	haya ²	was
הכל	ha-kol	all
מאת ה'	me-et ha-Shem ³	from ha-Shem

1) – “Dchya” is “a repulsion,” singular, and “dchiot,” is “repellences,” pl.

2) - Such a special verb "to be", which is conjugated in a special way. “Hayu” - “were”, 3d person, plural, past tense, and “haya” - singular, masculine, 3d person.

3) - One could say “me ha-Shem”, but he says “me-et ha-Shem”.

היינו, שלא מטעם שהוא לא היה בסדר, שלא היה לו היכולת להתגבר.

That is, not because he was not in order, that he did not have the ability to win.

היינו	hayinu	that is
שלא	she-lo	that not
מטעם	mi-taam ¹	due to reason
שהוא	she-hu	that he
לא היה	lo hayah	was not
בסדר	ba-seder	in order

שלא היה לו	she-lo hayah lo	that he had not
היכולת	ha-yachol ²	the ability
להתגבר	lehitgaber ³	to win

1) – “Taam” is “cause”, “taste”.

2) - “Yachol” - “ability”, this noun from the word “yahol” - “to be able”.

3) - “Le-hitgaber” - an indefinite form of the verb. According to the scheme, this is the 7th verb (Malchut) - hitkabesh, and if it would also be an indefinite form, then le-hitkabesh. In the past tense, this verb would sound like “hitgaber.” That is, the construction of the vowels would be the same.

אלא, לאלו אנשים שרוצים באמת להתקרב לה', ובכדי שלא
יהיה מסתפק במועט, כלומר שלא ישאר בבחינת ילד קטן,
בלי דעת, ומשום זה, ניתן לו מלמעלה עזרה, שלא יהיה לו
היכולת לומר, שברוך ה' שיש לו תורה ומצוות ומעשים
טובים.

But for those people who wish truly to come closer to the ha-Shem so that he was not satisfied with little, that is, that he did not remain in the aspect of the boy (small child) without mind and because of this, help was given to him from above, so that he didn't have the opportunity to say that Baruch HaShem¹, that he was pleased that he had the Torah and the commandments and good deeds.

1) – When a person is met on the street and asked: “How are you?”, And he says: “Baruch ha-Shem,” that is, “Blessed is the Creator.” This means that everything is in order with me, and we know that if in a spiritual work a person says: “everything is in order”, then he is content with himself, with the little that he has.

For a long time, when I had not yet practiced Kabbalah, I always told my wife: “If a person speaks, I am satisfied, then he is ready for a psychiatrist. So the religious says: “Baruch ha-Shem” (Blessed ha-Shem) - the words are good, but they say them simply, as “in order”.

You see, he says that they do not leave a person, and give help from above so that he does not remain a small child, without a head, and that he does not say: “I am fine and that's it, I am a simple person and I do not need to develop anymore.” Therefore, they tease him from above so that he develops.

אלא	ela	but
לאלו	le-eylu	for those
אנשים	anashim	people
שרוצים	she-rotzim	who wish
באמת	ba-emet ¹	trully

להתקרב	le-hitkarev ²	to come closer
לה'	la-ha-Shem	to ha-Shem
ובכדי שלא יהיה	uvichdey she-lo yihye ³	and in order not to be
מסתפק	mistapek	was satisfied with
במועט	ba-moat ⁴	with little
כלומר	klomar	that is
שלא	she-lo	that he not
ישאר	yishaar ⁵	remained
בבחינת	be-bchinat	in aspect
ילד קטן	yeled katan	of little child
בלי דעת	bli daat	without mind
ומשום זה	u-mishum zeh	and due to that
ניתן	nitan ⁶	(is) given
לו מלמעלה	lo milemala	him from above
עזרה	Ezrah	help
שלא יהיה לו	she-lo yihyeh lo	to not have him
היכולת	ha-yacholet	power

1) - "Emet" is "truth", and "be-emet" is "true" (adverb).

2) - "Le-Hitkarev" - according to our scheme, it is a verb that stands in Malchut and indicates itself, i.e. reflexive verb, as we call it.

3) - You see, the next word after "u-vihdei" begins with shin, together it gives "in order to".

4) - "Moat" - "little", and "ba-moat" – with little.

5) - "Yishaar" from the word "shaar" (shin, alef, resh) - "to remain", but if in the middle there was the letter Ayin (shin, Ayin and Resh), then this would mean "gate" (shaar), like at Ari's.

6) - "Nitan," in our table it is the verb Yesod - "nichbad".

Lesson №26

ומה חסר לו עוד?

And what else is lacking for him?

We see that at the end of the sentence there is a question. In modern language we find a question mark, and in spiritual literature there are no question neither exclamation marks.

ומה	u-mah ¹	and what
חסר	chaser ²	is lacking
לו	lo	him
עוד	od	else

1) – Vav in front means “and”.

2) - the word "chaser" comes from the word "chisaron" (shortage, lack).

וזה דוקא אם באמת, שיש לאדם הזה רצון אמיתי.

And this, precisely if it is really (this is so) that a person has this true desire.

וזה	ve-ze	and this
דוקא	davka ¹	namely
אם	im	if
באמת	ve-emet ²	and true (really)
שיש	she-yesh	that (there) is, has
לאדם	le-adam	man (human)
הזה	ha-zeh	this [one]
רצון	ratzon	wish
אמיתי	amiti ³	true

1) – In this word, vav is pronounced as the consonant “vav”. Alef at the end indicates that it is of Aramaic origin.

2) - “Emet” is “truth”, and the bet, which is added in front, makes an adverb out of this noun.

3) - "Amiti" is an adjective from the word "emet". We recognize it by the letter yud at the end. He also placed it before the letter Tav. When they write with modern vowels, they add even more of these letters yud, which help to pronounce correctly.

אז, האדם הזה מקבל עזרה מלמעלה, ומראים לו תמיד איך
שהוא לא בסדר במצב הנוכחי.

Then, this person receives help from above, and they always show him
how much he is not in order in the present state.

אז	az	then
האדם	ha-adam	the man
הזה	ha-zeh	this
מקבל	mekabel ¹	receives
עזרה	ezrah	help
מלמעלה	mi-lemalah ²	from above
ומראים	u-marim ³	and (they) show
לו	lo	him
תמיד	tamid	always
איך	ech	how (to what extent)
שהוא	she-hu	that he
לא בסדר	lo wa-seder	not in order (not ok)
במצב	ba-matzav	in the condition
הנוכחי	ha-nochachi ⁴	in present

1) – In our table, “makabel” corresponds to Chesed. And the letter mem in front indicates that this is the present.

2) - And here the letter mem in front means “from” and also “with”.

3) - “U-marim” - here, too, the letter mem indicates that this is the present. You see, this verb has a distinctive feature in that it has a yud in front of the last letter, and this indicates causality, that is, lead to something, to be the cause of some action.

4) - The letter yud at the end indicates that it is an adjective.

דהיינו, ששולחים לו מחשבות ודיעות, שהם נגד העבודה.

That is, that they send him thoughts and ideas that are against work.

דהיינו	dehayinu	that is
ששולחים	she-sholchim ¹	that (they) send
לו	lo	him

מחשבות	machashavot ²	thoughts
ודיעות	ve-deyot ³	and ideas
שהם	she-hem	that they (which are)
נגד	neged	against
העבודה	ha-avodah	work

1) – “She-sholchim” - plural of the verb shin, lamed, chet, and we see that after the first letter of the root of this verb there is a vav, indicating that this is the present tense.

2) - “Machashavah” - feminine, and the ending “ot” indicates plural.

3) - Deya ”-“ idea ”, and“ Deyot ”-“ ideas”.

וזהו בכדי שיראה, שאין הוא בשלימות עם ה'.

And this is so that he sees that he is not perfectly with the Creator.

וזהו	ve-ze-hu	and that
בכדי	vichdey	for
שיראה	she-yira'eh	that he (will) see
שאין הוא	she-einhu	that he (is) not
בשלימות	va-shleymut ¹	in perfection
עם ה'	im ha-Shem	with the Creator

1) – “Va-shleymut” from the word “shalom” (shin, lamed, mem).

ועד כמה שהוא מתגבר, הוא רואה תמיד, איך שהוא נמצא,
במצב שהוא רחוק מקדושה, משאר עובדים שהם מרגישים,
שהם בשלימות עם ה'.

And how much he overcomes, he always sees how much he is in a state that he is far from holiness, from other workers who feel that they are perfectly with the Name of the Creator.

ועד כמה	ve-ad kamah	and how far (to what extent)
שהוא	she-hu	he
מתגבר	mitgaber ¹	overcomes
הוא רואה	hu roe	he sees

תמיד	tamid	always
איך שהוא	ech she-hu	how he
נמצא	nimtza	is
במצב	be-matzav	in condition the state
שהוא	she-hu	that he
רחוק	rachok	(is) far
מקדושה	mi-kedushah	from holiness
משאר	mi-shaar	from others
עובדים	ovdim ²	working (ones)
שהם	she-hem	that they
מרגישים	margishim ³	feel
שהם	she-hem	that they
בשלימות	ba-shleymut ⁴	(in) perfection
עם ה'	im ha-Shem	with ha-Shem

1) – In our scheme, this is the 7th type of verb - Malchut.

2) - “Oved” - “working”, from the verb “work” (Ayin, Bet, Dalet), and “ovdim” is a plural - “working”. In second place, after the first consonant letter of the root, we see the letter vav, which indicates to us that this is a verb of the present tense.

3) - This is also a causal verb, as if inflicting feelings. That is, we see the deepest meaning, the essence, that it is not the person himself who owns the feeling, but that the feelings are caused.

4) - “Shlimut” - perfection, and “ba-shlimut” – in perfection, perfectly.

What does it mean perfectly with the name of the Creator? The name of the Creator is Yud-hey-Vav-hey - all four places in a person that determine his state. If all four places (points of union) with HaVaYaH, with the Creator, with the Almighty, with the One, with the Eternal power of the universe, are directed towards its path (coinciding in properties at the moment with the property of the Upper Light), then at that moment a person is in perfection with ha-Shem. But then again, there are falls and rises, until a person completely corrects himself, comes to his personal, full Gmar Tikkun. And then he is already in constancy, perfect with ha-Shem. This does not mean that he does not feel any more difficult moments, distractions, etc., but he already has a place to which he constantly holds on - this is unity with the Upper Light.

Lesson №27

מה שאם כן הוא, תמיד יש לו טענות ותביעות, ולא יכול לתרץ את ההתנהגות של הבורא, איך שהוא מתנהג עמו.

In contrast to the fact that he¹, he always has arguments and claims, and cannot clarify for himself the governance of the Creator, how he governs [with] him¹.

1) – That is, the person who feels himself in the lack of, and others (as we taught), he says that they are perfect.

מה שאם כן	ma she-im ken ¹	that in contrary
הוא	hu	he
תמיד	tamid	always
יש לו	yesh lo	has
טענות	taanot ²	arguments
ותביעות	u-tviyot ³	and demands
ולא יכול	ve-lo yachol ⁴	and (he) cannot
לתרץ	le-taretz ⁵	clarify
את	et	<i>accusative</i>
ההתנהגות	ha-hitnahagut ⁶	governance
של הבורא	shel ha-Boreh	of the Creator
איך שהוא	ech she-hu	How that He
מתנהג	mitnaheg ⁷	governs
עמו	Imo	With him

1) – “Ma she-im ken” you need to remember that we translate this expression “in contrast to” or “contrary to that”.

2) - “Taana” - “argument”, “claim”, feminine, and “Taanot” - this is plural.

3) - “Tviyah” is “demand”, and “tviyot” is “demands”, or “claims”.

4) - “Yachol” - “can”, “lo yachol” - “cannot”.

5) - “Le-taretz” is like “clarifying for oneself”, that is, explaining to oneself, finding an explanation, a justification.

6) - “hitnahagut” is a verbal noun, here the ending “ut” indicates a feminine noun. That is, from the verb “to govern” the noun “governance” is made.

7) - “Mitnaheg” - the same verb from which was “hitnahagut”. The letter mem in front indicates the present, but you should always look to see if this mem does not mean “from” or “with”.

You see how much we learn, and the words are almost the same that we have already passed. Absolutely not difficult...

וזה גורם לו כאב, מדוע הוא לא שלם עם הקב"ה.

And this is the reason for his pain, why he is not perfect with the Holy Blessed be He.

וזה	va-zeh	and that
גורם	gorem ¹	causes
לו כאב	lo chaev	him pain
מדוע	madua	why
הוא	hu	he
לא שלם	lo shalem	not perfect
עם הקב"ה	im ha-Kadosh baruch hu	with the Holy (one) blessed be He

1) – Gorem the root is gimel, resh, mem, and the second letter vav, which reads as “o,” indicates that it is a present tense.

עד שבא לידי הרגשה, שממש אין לו שום חלק בקדושה.

So much so that he comes to the feeling that he really does not have a complete share in Holiness.

עד שבא	ad she-ba	so much that he comes
לידי	lidey	to
הרגשה	hargashah ¹	feelings
שממש	she-mamash	that really
אין לו	eyn-lo ²	he has not
שום	shum	absolutely
חלק	chelek	part
בקדושה	bi-kedushah ³	in Holiness

1) – "Hargashah" is a verbal noun from the verb "margish" (feel, experience), which indicates the cause of some action. That is, mem, which simply indicates the present, is removed, and from it, thus, the noun “hargashah” is obtained. And all verbs of this type get the noun form in the same way.

2) - “Ein lo shum” - when we see the combination of the words “ein... shum” - it means “completely not” or “absolutely not”, that is, a complete negation, while one or two other words can stand between them.

3) - “Kedushah” - feminine you see, it ends in hey. In Kabbalah, she points to the female element of the universe - Malchut, and Kadosh indicates the masculine beginning, masculine gender, and this is ZA, when both are standing in Abba ve Ima. Or it indicates Abba and Ima, he is Kadosh, and she is Kedushah. It’s all about where what forces are in the governance system - in its place, or in the place of Abba ve Ima.

Lesson №28

והגם שמקבל לפעמים איזה התעוררות מלמעלה, שמחיה אותו לפי שעה, אבל תיכף הוא נופל למקום השפלות.

And despite the fact that he sometimes gets some kind of awakening from above, which enlivens him at times, but right away he falls into a place of lowness.

והגם	ve-ha-gam ¹	and despite
שמקבל	she-mekabel ²	that (he) receives
לפעמים	li-faamim	sometimes
איזה	eyze	some
התעוררות	hitorerut ³	awakening
מלמעלה	mi-lemala	from above
שמחיה	she-mechayey ⁴	that enlivens
אותו	Oto	him
לפי שעה	lefi shaah	at times
אבל	Aval	but
תיכף	Techef	right away
הוא	Hu	he
נופל	nofel ⁵	falls
למקום	le-makom ⁶	to a place
השפלות	ha-shiflut	lowness

1) - “Gam” means “also,” and “ha-gam” means “in spite of that,” “ha” in front cannot be a definite article, because “gam” is not a noun, but an adverb.

2) - “Mekabel” from the word Kabbalah (kuf, bet, lamed). And how do we know that it is him getting? Out of context. In the present tense, we cannot see - I receive, you receive, he receives... The only thing we can see from this form is that it is the present tense and singular, and according to our scheme it is the Chesed verb.

3) - This verbal noun comes from the verb “hitorer” (to wake up) - the 7th verb (Malchut) in our scheme. As we know, adding the ending “ut” to this type of verb, we get the feminine noun - “hitorerut” (awakening).

4) - “She” - “which” (because “awakening” is of a neutral gender), the verb “chai” - “live”, and the letter mem in front indicates that it is the verb that causes some action. “Mechayey” - that is, it is an awakening, it seems to bring him revival.

5) - The root of this verb is Nun, Pei, Lamed, and Vav in second place indicates the present.

6) - “Makom” is a “place”, also a place of Shechinah, that is, a place of Holiness where the Light resides.

It is interesting that in the 16th century the first Jews who came to Holland from eastern countries (there was the Inquisition and after that they moved there, first a small handful, and then many Jews came from Eastern Europe, and Amsterdam became a huge Jewish center), they called Amsterdam makom, that is, a place of Holiness, like Jerusalem, it was called northern Jerusalem, and this is not accidental. Because, the very same Ramchal, the great Kabbalist, found a refuge in Amsterdam, which he called the most peaceful, best place in the world outside of Israel. Shechinah is always present in Israel, but outside of Israel it is no longer there - not in the literal sense, of course, it is everywhere, but it is already covered, with big, and big layers.

I used to study Ramchal a lot, they allowed me here through my friends, gave me access (for a short period, but I didn't get out of there, of course), to the Yeshiva archive, which existed during Ramchal's time, it was called "Etz Chaim". Nobody is allowed to go there, it is the oldest synagogue of Portuguese Jews in all of Europe, it is already almost 380 years old, and Ramchal was still in it (and now it is only 300 years since the birth of Ramchal). I studied his code, because then it was impossible to write anything in Kabbalah. And he hinted that Jerusalem is the epicenter of the whole world - the place from which the Blessing comes to all the nations of the world, the rays from Holiness fall on Jerusalem. The peoples of the world also have their place (spiritually), because everything is built in such a way that there is nothing in common that would not be in particular. The ray of their center falls on the area of Holland (Amsterdam. And we see that it is so. Here is the World Court, and other things... Amsterdam has always been a haven of Saints, clergy, writers, philosophers. Descartes fled here from France and worked here, and many other great philosophers... Baruch Spinoza was born, lived and worked here... Ariel Dacosta... etc...

I also feel in my life... We have now begun to study the Shaar ha-Gilgulim (the Gate of Incarnation), and now we know a little what is Gilgul (Incarnation), and there is Ibur. During a person's life, a spark comes from the soul of some righteous person who helps him, and also, maybe he should fix something. In the course of my life, I had a very strong feeling that some spark of Ramchal's soul entered me. I can't say that I am his gilgul, that his soul found refuge in me from birth, for, I always say that my teacher is Ari. Maybe this indicates precisely this, because for him his teacher is Ari. Therefore, I never say that Ramchal was my teacher, since he and I draw from Ari. But in any case, my soul had to make a correction of what could not be carried out by Ramchal. For much was hidden in Amsterdam and it was forbidden to engage in Kabbalah. Of course, he was engaged, but here he did not have a well-known group, as it was in Italy. Everyone knew about the existence of this group, and despite all the oppression, they were not shy.

And so, I was given the opportunity to come here, and from my very childhood (as much as I knew myself), I knew that I would be in Holland. I can't talk about it now... but when I was still living in Ukraine, in a hut, as a child, signs were given to me, signs that I would be in Amsterdam. From what? Never mind. But I had to fix it from the soul of Ramchal. And now is his 300th birthday. For the first time, we released his book "The Path of the Righteous" in Dutch, this masterpiece has never been translated into this language. I also made my introduction and called it "Kabbalah on the right track." I spoke there about this era, which the Kabbalists call the "Age of the Jewish Inquisition", about Ramchal. I described everything without any remorse or hints. I was given the opportunity to correct this and engage in Kabbalah in the open, which has never been before since the time of Ramchal. It's just an obligation, my own tikun, I didn't want to do this at all, but I had to do it...

And so, they called this place, Amsterdam, "Mokum" (in the Ashkenazi dialect), northern Jerusalem. And here they had tremendous prosperity, they were never touched, they were rich and influential... This is all because here in Amsterdam there is such a climate, favorable rays of the spiritual and they converge here. But the main thing is not this, but that a person in

himself finds this place called “mokum”, the epicenter of all aspirations, where there is deep contact with the Creator.

Lesson №29

אולם, זהו הסיבה, שגורם לו שיבוא לידי הכרה, שרק ה' יכול לעזור, שיקרב אותו באמת.

However, this reason that causes him that he would come to the realization that only ha-Shem can help to bring him closer in truth.

אולם	ulam	however
זהו	zehu	this
הסיבה	ha-siba	the reason (<i>f</i>)
שגורם לו	she-gorem lo	that causes him
שיבוא	she-yavo ¹	that he would come
לידי	lidey	to
הכרה	hakarah ²	realization
שרק	she-rak	that only
ה'	ha-Shem	ha-Shem
יכול	yachol	can
לעזור	la-azor	help
שיקרב	she-ikarev ³	so that he will bring closer
אותו	Oto	him
באמת	ve-emet	In truth

1) – It doesn't matter that in English this is awkward; this form is important. When the shin stands, and the yud is behind it, then the form of the verb of the future tense is obtained, and this translates as "would" (subjunctive mood).

2) - "hakarah" - "realization", as we say: "hakarata chet" - "realization of evil."

3) - Here again, the same thing, there is a letter shin, followed by yud - i.e. future form of the verb.

האדם צריך להשתדל ללכת תמיד בדרך, שהוא דבוק בו
יתברך

A person should always do an effort to follow the path that he merges in Him, in the Blessed¹.

1) – That is, a person should always go along such a path through which he merges in the Blessed.

האדם	ha-adam	the man
צריך	tzarich	must
להשתדל	le-hishtadel	do an effort
ללכת	la-lechet	go
תמיד	tamid	always
בדרך	ba-derech	along the way
שהוא	she-hu	that he
דבוק	davuk	merges
בו	Bo	in Him
יתברך	yitbarach	in the Blessed One

כלומר שכל מחשבותיו יהיו בו ית'.

That is, that all his thoughts would be in Him.

כלומר	klomar	as (it is) said
שכל	she-kol	that all
מחשבותיו	machashvotav ¹	his thoughts
יהיו	yihyu ²	would be
בו	vo ³	in Him
ית'	yitbarach ⁴	in the Blessed One

1) – “Machashvotav” is a plural noun. from the word "mahashavot" (thoughts). You should always look inward. Chet, Shin, and Bet are its root, and the front and back of the word are joined by the letters “Eten hayom” (He will give it today), which create a new form of the word. Inside this word we have “hashav” - “to think”, and “mahashava” feminine, and now he gives a more precise meaning of the word ‘mahashavot’, yud and vav at the end (read as ‘av’), give the meaning of “him” and plural, that is, “his thoughts”.

2) - There is some kind of insertion between the “she” and the verb “yihyu,” but anyway this combination translates as “would.”

3) - We read “vo”, not “bo”, because the word in front ends with a vowel.

4) - This is the same word as in the previous sentence, only here it is written in an abbreviated form. We will often see it in kabbalistic and spiritual books.

The next sentence is very large, so we will separate it a little and put a period instead of a comma.

It is interesting that Yehuda Ashlag explained in his letters to Baruch that sentences should be made short. For the spiritual cannot be abstruse and intellectual. It should briefly and clearly penetrate the human heart, and not be stuck in the brain. And he gave these instructions to his son, for the style of Yehuda, of course, is brilliant and amazing. This is a man who, in general, did not study at universities or elsewhere... In his texts we can also see long sentences, but they are smooth, not difficult. He has books (Panim Meiro, Panim Masbirot) where the language is very heavy, not philosophical, but very heavy, which approaches a little more to the left, and it's hard to examine it. Only for those who like to work with their heads is a delight, but in the spiritual sense it is tiring, since there is a great emphasis on understanding these constructions. A spiritual proposal must go directly, cleanly, clearly, transparently - directly to the mind of the heart, to the epicenter of the whole person. And so, he warned Baruch to write briefly, for Baruch also did not study, but he was a completely different person than his father. He was very heavy, and to brighten for such a person is a huge task, a huge work! Therefore, he took from his father and gave us such a system, which he himself worked out. He worked on himself until the end of his life and remained hard despite all his work, but it was necessary in that way... While Yehuda had finished earlier and was already going down, he was writing, he was already highly brightened.

Baruch has heavy, long sentences, it does not matter why and how - he, of course, was a great Kabbalist. For example, I almost instantly feel where Yehuda writes, and where Baruch's words are. Of course, both this and that is good... but keep in mind that in the spiritual you always need to have short and clear sentences, then it works.

היינו , אם אפילו שהוא נמצא במצב הכי גרוע, שאי אפשר להיות ירידה יותר גדולה מזו, אל יצא מרשותו ית'.

That is, even if he is in the worst condition, it is impossible to be a bigger fall (fall lower) than this, let him not leave the possession of the Blessed.

היינו	hayinu	that is
אם	im	if
אפילו	afilu	even
שהוא	she-hu	that he
נמצא	nimtza	is
במצב	ve-matzav	in condition
הכי	hochi	most
גרוע	garua	bad
שאי אפשר	she-i efshar	that (it is) impossible
להיות	lihyot ¹	to be
ירידה	yeridah	the fall

יותר	yoter	more
גדולה	gedulah	big
מזו	mi-zo	than this
אל יצא	al yatza	(let him) not come out ²
מרשותו	mi-rashuto ³	from possession (territory)
ית'	yitbarach	of the Blessed One

1) – “Lihyot” is an indefinite form of the verb to be.

2) - We add the word “let” here, as this is an imperative mood.

3) - “O” at the end indicates “him.” That is, "From His Territory".

Lesson №30

כלומר שיש רשות אחרת שלא נותן לו להכנס להקדושה,
שבידו להטיב או להרע.

That is, that there is another power that does not allow him to enter holiness, that
in his hands to do good or evil.

כלומר	klomar	that is
שיש	she-yesh	that there is
רשות	reshut	territory
אחרת	acheret	another
שלא	she-lo	that not
נותן לו	noten lo	gives him
להכנס	le-hikanen	enter
להקדושה	le-ha-kedushah	to holiness
שבידו	she-be-yado	that (is) in his hand ¹
להטיב	le-hetiv	to do good
או	o	or
להרע	le-hara ²	to do evil (wrong)

1) – that is, «what is in his power» - (*m*).

2) – Both verbs, both le-hetiv and le-hara, belong to the category of “cause something”.

פירוש, שאל יחשוב שיש ענין כה של ס"א, שהיא לא נותנת
לאדם לעשות מעשים טובים וללכת בדרכי ה', אלא הכל נעשה
מצד ה'.

Explanation, that he does not think that there is an aspect of the power of the
Sitra Achra, that it does not allow a person to do good deeds and to follow the
path of Ha-Shem, but everything is done by Ha-Shem¹.

1) – that is, both good and evil, everything is done by the Creator. It only seems to us that this
is evil.

פירוש	perush	explanation
שאל	she-al	that let
יחשוב	yachshov	him not think
שיש	she-yesh	that there is
ענין	inyan	aspect
כח	koach	of force
של ס"א	shel sitra achra	of sitra achra 'other side' (devilry)
שהיא	she-hi	that it (she)
לא נותנת	lo notenet	does not allow
לאדם	la-adam	the man
לעשות	la-asot	to do
מעשים	maasim	deeds
טובים	tovim	good
וללכת	ve-lalechet	and to go
בדרכי	bi-darchey	(by the) ways
ה'	ha-shem	of ha-Shem
אלא	ela	but
הכל	ha-kol	everything
נעשה	naasah	is done
מצד ה'	mi-tzad ha-shem	from the side of ha-Shem

I also wanted to say a few words about why we stopped practicing Aramaic. The fact is that the study of Aramaic for Kabbalah is completely unacceptable. We just did 9 lessons to get you started, but at this stage this does not help, but is confusing. For only the study of Hebrew Kabbalah will lead to the fact that gradually a person will see the language of the Zohar - Aramaic. He will be able to master it as he learns Hebrew, and not in parallel. The fact that we study the Zohar (first I read the Zohar in Aramaic and then translate it) is quite enough to the extent that we need. And the desire to study Aramaic comes from our evil principle, from our head, which tells us: you must know this! And I tell you, it is completely contraindicated to do these things, because it will not give anything for your spiritual development. Another thing is if someone wants to engage in Aramaic in order to make this his specialization. And even then it is not necessary to choose the Aramaic of Zohar, which cannot be found anywhere, because it is very special and differs from all other forms of Aramaic. You can't put a label on it that it is Jerusalem, or whatever it is... I'm telling you not how it is written somewhere in the encyclopedia, it doesn't interest me, because I use Aramaic, and I don't want to study it like Aramaic of Zohar, and so I advise you. And if someone says: "I want to study Aramaic in order to study this great book," then he simply does not understand what he is talking about. What will this Aramaic give you, it's just a

waste of time. Zohar will close itself for you. Everything should be with meaning, everything should help, but it will not help. But when you do Zohar, and you hear me reading, everything is digested/absorbed at that time. Where necessary, I say how this relates to Hebrew, this letter changes to that one... you yourself will see it gradually. The more your knowledge of Hebrew Kabbalah is, the more the Zohar will become clear to you. For example, I never learned Aramaic on my own, this study is completely unnecessary. Yehuda is completely translating the whole Zohar for us, and you will always have before your eyes his brilliant, crystal clear translation. Here you have the whole Zohar, and you don't need anything else.

I would recommend you, if there is time, to read the Zohar text itself twice. Now I don't do that anymore, I'm already somewhere at the end of the 13th book of Zohar (there are 21 in total), but at first I went through more than half of the book reading the text of Zohar twice, and then I went on to translate Yehuda. So I read the Zohar text three times. At first, for the first time, I myself read from Zohar, and tried to understand as much as possible what I could, and then I read it again, and then I switched to translation. The first time, of course, I tried to understand, but what I couldn't, I just went over it, but the second time I could already understand more... There is a law: first the first spread comes and you just have to feel it, but then the light comes out, and the second time comes in, and then remain Kelim, and this second reception is so to speak conscious.

So, gradually, as if by itself, you will come to the Aramaic of the Zohar...

Lesson №31

וזהו כמו שאמר הבעל שם טוב, שאמר שמי שאומר שיש כח
אחר בעולם היינו קליפות, האדם הזה נמצא בבחינת ועבדתם
אלוהים אחרים.

And this is what Baal Shem Tov wrote: "He who says that there is another force
in the world, that is, not pure, this person is on the stage: serving other gods".

וזהו	ve-zehu	and this
כמו שאמר	chmo she-amar	as (it is) written/said
הבעל שם טוב	ha-besht ¹	Baal Shem Tov
שאמר	she-amar ²	that he said
שמי	she-mi	that whothe one
שאומר	she-omer ³	who says
שיש	she-yesh	that there is
כח	koach	force
אחר	acher	other
בעולם	ba-olam	in the world
היינו	Hayinu	that is
קליפות	klipot ⁴	klipot
האדם הזה	ha-adam ha-zeh	that man
נמצא	Nimtza	is
בבחינת	Be-bechinat	in aspect (of)
ועבדתם	ve-avadtem ⁵	‘and you will serve’
אלוהים	elohim ⁶	Elohim
אחרים	acherim	others

1) – “Ha-Besht” is an abbreviation for ha-rav Baal Shem Tov, that is, the holder of the Good Name, as he was called. We know that he is the founder of Chassidism and acted in Ukraine. He was a great Kabbalist and made great changes, tikunim. But he did not write a single word, but did everything only with his internal actions, with his own strength, with his tongue. Indeed, what he did was experienced by many as miracles.

2) - “Amar” is the past tense form, singular, 3d person, m.

3) - You see, here is the same verb as “amar”, but in second place is the vav, which indicates that this is the present tense, and pronounced “omer”.

4) - That is, he means that if there is a person who says that there is another force (i.e., klipot) that counteracts holiness, then this is not right. A man, of course, has klipot when he is not corrected.

5) - “Ve-avadtem Elokim acherim” - “And you will serve alien gods”, this is a verse from the Torah.

“Ve-avadtem”: the root of the word here is “avad” (Ain, Bet and Dalet) - “work”, it turns out “and you will work.” Only in the Torah and in the first prophets Yeshayahu, Isaiah, and a little Yermiya (and then no longer, and this is also a big secret why), is there such a phenomenon when the Vav, which is in front of the verb, changes the time to the opposite. If we take separately the vav and the form of the verb “avadtem”, then we will see that “avadtem” is “you served”, and if you add the vav in front, you get the future tense “you will serve”. “Elokim acherim” - the word “Elokim” is always used in the plural.

שלאו דוקא במחשבה של כפירה, הוא עובר עבירה, אלא אם
הוא חושב שיש עוד רשות וכח חוץ מה', הוא עובר עבירה.

That it's not only in the thought of denying God that he violated and sinned, but if he thinks that there is still some territory and power besides the Ha-Shem, he commits sin.

שלאו	she-lav ¹	that not
דוקא	davka	namely (only)
במחשבה	ve-machashavah	in thoughts
של כפירה	shel kfira	of blasphemy (denial of God)
הוא עובר עבירה	hu over averah ²	he trespasses and sins
אלא אם הוא	ela im hu	but if he
חושב	choshev	thinks
שיש עוד	she-yesh od	that there is else
רשות	reshut	territory
וכח	ve-choach	and force
חוץ מה'	chutz mi-ha-sShem	besides ha-Shem
הוא עובר עבירה	hu over avera	he sins

1) – “Lav” (not, no) - this word comes from Aramaic, and from the language of the Talmud.

2) - “Averah” is “sin”, and “over” is “to violate, pass through”. These words are from the same root.

Look how subtle it is! Of course, there are levels for everything, but the higher a person rises, the finer these relationships. There are places in the Zohar where Shimon Bar Yochai says: “I

want to tell you something, a secret, but sinners, villains and blasphemers cannot be heard and understand this, but to you I cannot 'not tell', I must tell you, to give it all to the world. " And he explained to them in such a way (to his students, to his ten that could understand him) that if just someone would sit down he would not understand, of course. Therefore, much of the Zohar is hidden.

So, he said what I told at the 70th lesson of Zohar (in Dutch): that no matter what the world was and whatsoever happened, you could not tell, because you can not tell secrets that villains can use. Use in the sense that when the villain hears this, he will understand that he does not need to be corrected, and this is not good, since he needs to be corrected anyway.

Listen very carefully: even if a person comes up with an idea of this type (what he tells us) in his head, and he fixes on it even for a moment, it will never be erased from the memory of eternity, because nothing is forgotten in eternity. Then, of course, everything is covered by good deeds, but nothing is erased. Clear? And the fact that they tell the children that someone came, died for you and erased all your sins... etc... of course, this correction was understood at a completely wrong level. But also what changes for the better have occurred. It would seem that this thing is a little scary, but on the other hand it is known that Rabbi Shimon said that at the end of the road everyone who passes to Gmar Tikun will see that even the deliberate atrocities that have been for 6,000 years were also to good. A person who works on himself will see this in his personal Gmar Tikun, in his time, in his generation, i.e. one in the 16th century, another in the 4th century, and another in the 20th... etc.

But why was it impossible to talk about it? Because if the villain finds out, he will think: even if I do evil, it is all the same for the good. And then he will deliberately villain, instead of correcting himself and making a return to the Creator. This is what Rabbi Shimon had in mind.

Lesson №32

ולא עוד, אלא מי שאומר שיש לאדם רשות בפני עצמו, היינו, שאומר אתמול הוא בעצמו, לא היה רוצה ללכת בדרכי ה', גם זה נקרא עובר עבירה של כפירה.

And not only that, but one who says that a person has possession in itself, that is, he says that yesterday he himself did not want to follow the paths of the Creator, this is also called the sin-producing denial of the governance of the Creator.

In general, quotes are not indicated in the holy language, usually we learn that this is a direct speech from the context.

ולא עוד	ve-lo od	and not only (this)
אלא	ela	but
מי	mi ¹	who
שואמר	she-omer	says
שיש	she-yesh	that there is, (he) has
לאדם	la-adam	the man
רשות	reshut	territory
בפני עצמו	bi-fney atzmo ²	in itself
היינו	hayinu	that is
שואמר	she-omer	that he says
אתמול	etmol	yesterday
הוא בעצמו	hu be-atzmo	he himself
לא היה רוצה	lo hayah rotzeh	did not want
ללכת	la-lechet	to go
בדרכי ה'	be-darchey ha-Shem	(in) the ways of the Creator
גם זה	gam zeh	also this
נקרא	nikra	is called
עובר עבירה	over averah	producing sin
של כפירה	shel kfirah	of denial the governance of the Creator

- 1) – When the next word after “mi” (who) begins with “she”, it can be translated as “he who”.
- 2) - i.e. he, as it were, himself has this possession. “Atzmo” is translated - “In the person (in the face) of himself.”
- 3) - “hayah” is the past form of the verb “to be”, 3d persons, singular.

כלומר שאינו מאמין שרק הבורא הוא מנהיג העולם.

That is, that he does not believe that only the Creator rules the world.

כלומר	klomar	as it is said
שאינו	she-eino ¹	that he not
מאמין	maamin ²	believes
שרק	she-rak	that oly
הבורא	ha-bore	Creator
הוא מנהיג	hu manhig	He rules
העולם	ha-olam	the world

- 1) – “She” - “what”, “ein” - “not”, and the last letter Vav - “o”, indicates belonging - “him” (3d person, singular).
- 2) - “Maamin” from the word “emuna” (faith), hence the word “amen” also comes from.
- 3) - “Bore” from the verb “bara” (create).

Lesson №33

אולם בזמן שעבר איזה עבירה, ובטח שהוא צריך להתחרט ולהצטער על מה שהוא עשה את העברה, גם כאן צריכים לסדר את סדרי הצער והכאב, על איזה נקודה הוא תולה סיבת גורם העבירה, שעל נקודה זו צריכים להצטער.

However, during the violation, he committed some kind of sin, and of course he needs to regret and suffer that he made the violation, it is also necessary to put in order regret and pain, at what point he hangs the reason that causes the sin, that at this point it is necessary to regret¹.

1) – This is a little bit not in the direct sense, but so he says... That is, a person must determine for himself the reason that caused him to sin, and at this point he must regret. It is very important to know what to regret and at what point this regret should be. That is, from what point of his Partzuf there was a sin: in some part of the head, a thought, or a feeling already from the heart - envy, pride, hatred, etc... He must order his suffering (in his own words, sensations, pain) but not run away from this. Nobody dies from this... It is at the point where it hurts that a person should focus and fix it. It is clear that when a finger hurts on the left hand, and if I know that it hurts there, for example, a cut, I will concentrate and attract forces so that it would heal as soon as possible. So here, you need to know well, and concentrate on the place from which you have sinned.

אולם	ulam	however
בזמן	ba-zman	during/in the time
שעבר	she-avar	that he violated
איזה עבירה	eize avera	some kind of sin
ובטח	u-vetach	and of course
שהוא צריך	she-hu tzarich	that he needs
להתחרט	le-hitcharet ¹	to regret
ולהצטער	u-le-hitztaer	and suffer
הואש על מה	al ma she-hu	about what he
עשה	asa	did
את העברה	et ha-averah	the sin
גם כאן	gam ken	also here
צריכים	Tzrichim	is necessary
לסדר	le-sader ²	to put in order

את סדרי הצער	et sidrey ha-tzaar	course of regret
והכאב	ve-ha-kaev	and pain
על איזה	al eyzeh	at which
נקודה	Nekudah	point
הוא תולה	hu toleh	he hangs
סיבת	Sibat	reason
גורם	Gorem	that causes
העבירה	ha-averah	sin
שעל נקודה זו	she-al nekudah zo	so that at this point
צריכים	tzrichim	is necessary
להצטער	le-hitztaer	to regret

1) – "Le-hitcharet" - this verb belongs to the 7th type, and in form is reflexive. It translates as "to regret," and the verb "u-le-hitztaer" following it means that this regret already brings suffering from the realization of this sin. That is, both of these verbs are essential.

2) - That is, to know how to tell it to yourself, how to express it in words in your inner attitude. It does not have to be a prayer, but there should be a gradual feeling of this regret. What does tangible regret mean, which even turns into suffering? There are three places in any Partzuf: one can regret thoughts, only in the head - this does not give pain. In Russian, they also say that they hammer their brains, such regrets come in thoughts: why I sinned, etc.... but this is not so noticeable, because thoughts are desires in the form of zero or first stage. That is, either without Aviut, or a very small Aviut, and therefore it does not hurt. And when a person has sinned, and already carries this regret down, in the heart, into the desires of the Partzuf's body, there are already more severe desires, with a greater Aviut, and then regret appears with a feeling of suffering, and this cleanses more. Because he sinned not only in his head. What does sin mean? This is when I already received de Kabbalah in my Kelim. At a different level, of course, but to some extent he has already received the light in his Kelim of receiving and this went into the klipot. About this a person must regret, and this regret must pass into his body.

Lesson №34

והאדם צריך להצטער אז, ויאמר, זה שעשיתי את העבירה,
הוא מסיבת שהקב"ה זרק אותי מהקדושה, למקום טינופת
לבית הכסא, ששם מקום הפסולת.

And then a person must regret and let him say: I did a sin, because the Holy One, blessed by He, threw me from holiness to a dirty place, to the restroom, that there is a place of waste.

You see how wonderful he tells us that it was not someone else, not a bad power, but the Creator himself took me and threw me out of holiness into a dirty place. And if I again strive to rise and unite with Him by qualities, he will again draw me to holiness (like Binah). But no one else takes you over, taking power, and does not rule you, but only the Creator himself. This is very important to understand! Then there will be great salvation in man. If at this moment I understand that the Creator himself throws me away, showing that I am not in order for me to correct myself, I can only be glad about it. And now I can be grateful to this in this state from all sides, that is, when I feel good - I am grateful, and when it seems to me that I feel bad, so I know that I did something, deviated somewhere somehow, that they took me out of sight of the holy. That is, it was not me who brought me out, but they took me out from above, because if I brought myself out, I already violated. And if I was taken out from above (that is, I try to do it right, I try to remain in unity, but it doesn't work out for me), then I feel like I was thrown into a dirty place. And if I know that this was done for my own good, then there will be no remorse, complaints, and nothing like that, but everything will be clean and calm. In unity, no one, no group is needed, no one will lead me out of this (neither family, nor children), but myself.

והאדם	ve-ha-adam	and the man
צריך	tzarich	must
להצטער	le-hitztaer ¹	regret
אז	az	then
ויאמר	va-yomar	and let him say
זה שעשיתי	zeh she-asiti	that what I did
את העבירה	et ha-averah	sin
הוא מסיבת	hu mi-sibat	this is due to (the fact)
שהקב"ה	she-ha-Kadosh baruch hu	that the Holy One, blessed be He
זרק	Zarak	threw
אותי	Oti	me

מהקדושה	mi-ha-kedushah	out of the holiness
למקום	le-makom	to a place
טינופת	tinofet ²	dirty
לבית הכסא	le-vet ha-kise ³	to the restroom
שם	she-sham	that there
מקום	makom	place
הפסולת	ha-psolet ⁴	of waste

1) – You see, here he uses the word le-hitztaer, not le-hitharet.

2) - “Tinofet” is the place where the faeces is located.

3) - “Beit” is “house”, and “kise” is “faeces”, it turns out “to the house of faeces”, but we translate “to the restroom”.

4) - Waste in the spiritual, it is not always bad... in general, there is nothing bad in the spiritual. This means that the higher step, coupled with the lower, turns out to be her nutrition and all good. This must be borne in mind. Same thing with klipot. It happens what for the higher step is klipa, for the lower step is a normal sensation, this is its holiness. Of course, there is such a complete, real state as the Tree of Life, we will say - the minimum state of the spiritual worlds, according to which you can see all this and distinguish one or another level, one or another state. In principle, this is the approach.

כלומר, שה' נתן לו רצון וחשק, להשתעשע ולנשום אויר, במקום סרחון

That is, that Ha-Shem gave him the desire and aspiration to have fun and breathe in the air in a stinky place.

כלומר	klomar	that is
שה'	she-ha-Shem	that ha-Shem
נתן לו	natan lo	gave him
רצון	ratzon	desire
וחשק	ve-cheshek	and aspiration
להשתעשע	le-hishtashea	to enjoy
ולנשום	ve-linshom	and breathe in
אוויר	avir	air
במקום	be-makom	in a place
סרחון	sirchon ¹	of stink

1) – Look how interesting it is in this language, I just saw it now: if we redo the root in the word “sirChon” (Sameh, Resh and Chet) differently, that is, put the letter chet on the first place, then we will get “chisaron” (shortage, lack). Clear? Stink, she’s kind of a derivative of a shortage. You see, from the normal word “chisaron”, when the letter chet goes to third place (we won’t say why and how) the result is “stink”. From the shortage there is a gluing of klipot and unpleasant odors arise out of there.

Lesson №35

Here he gives us a sentence in brackets, but we will read it too:

(ואפשר לומר, שמובא בספרים שלפעמים האדם בא בגלגול חזיר.)

And it is possible to say what is given in the books that sometimes a person comes in the incarnation of a pig.

ואפשר	ve-efshar	and (is) possible
לומר	lomar	to say
שמובא	she-muva	what is given
בספרים	va-sfarim	in books
שלפעמים	she-le-faamim	that sometimes
האדם	ha-adam	the man
בא	ba	Comes
בגלגול	ve-gilgul	in an incarnation
חזיר	chazir	of (as) a pig ¹

1) – That is, his soul falls into the pig gilgul. We will talk in due time how this happens. We will have a Shaar ha-gilgulim, and there is a place to talk about it. It is interesting that if you tell this to any of the three world religions, they will look at it very askance (also the Jewish religion). Why do I mean religion, and not the laws of the universe that were given to Moshe, because they do not understand and do not accept this, and do not know how this is possible: we are so good, how can it be that a person's soul would dress in body of a pig.

A few years ago I was giving a lecture, in time for Christmas. I was invited to the largest, most popular Catholic church in Amsterdam, that is, the church of the world, and the question was about incarnation. When I arrived there, we talked a little with the head pastor before the lecture. He addressed me as a representative of the Jewish faith, while I had already abandoned any religion. Although I fulfil the most important Jewish laws (what is really necessary, and not in order to play comedy) because these are the laws of the universe, spiritual laws. So, he tells me: for the whole existence of our church (and the church is somewhere from the 13-14th century) no one has ever given incarnation sermons, this does not apply to Christianity, neither, of course, to your Jewish religion. I did not know what to answer him... then I asked: why are you organizing such a lecture? And he replied that their parishioners were asking about this. He had nothing to tell them, a man is not prepared, he knows the "story", and they grind him all the time, and grind... But how can a soul come to a pig? And that's nothing, I would have told other things, but in my place, otherwise it will be philosophy or science fiction. At one time, I also did not understand this and did not feel until I was given. I do not want to say that now I can figure it out, but I look at it all with completely different eyes - for something has been revealed. I remember when I gave this lecture, this pastor seemed to shake internally - he felt this power, but the people (religious people were sitting), I don't know what they understood... We had our own book on spiritual

development, pieces 5-6 bought, they wanted to know something, asked questions... In general, there was no protest, because people are religious.

I am talking about this because no one can understand this. And in this regard it is interesting that the veneration of some spirits, animals, trees, etc.... is very, very primitive, but on the other hand, the religion that exalted man, with its dogmas, torn itself from the true doctrine. Here they showed once a film on television: somewhere in India, the father of the family and the whole family are sitting, and everywhere there are plenty of rats, and these rats crawl across his face and bosom, but they don't touch them, eat together with them. They worship rats, for them it is a holy animal. Is there anything wrong with that? Absolutely not! To the extent that this is no longer an individual incarnation in rats, but even a whole group that lives closely together and respects rats. I do not want to talk about the mechanism of this. Maybe the head of their clan, at one time, came now in the incarnation of a rat, and led all his offspring to the same worship of rats. And others worship cows, plants...

I will not get ahead of myself now. In the real, true teaching of Ari, all this will be told, and shown how all this is. Why? Because the Creator created all four varieties of nature (whether we like them or not), and He placed man above all, but this man includes all four of these natures. And if he rises to his human nature, and does not just remain a two-legged speaker, then he really realizes his human potential. If he does not do this, but clings to not pure power or to his lower elements, then he can come to the incarnation of the animal, or as a germ (ibur) - during the life of a person his status can also change, as was the case with the great Babylonian King Nebuchadnezzar. A person can go into any form, even water, plant. And there is nothing wrong with that. But of course, when a person is indoctrinated with all sorts of views that the human soul is so divine, etc, of course, he is not revealed to this. At the time while the Zohar himself says a very great thing about this, that, of course, every person is made in the likeness of God (Be-tzelem Elokim). Tzelem - in the form of Elokim made it, that is, from the Mochin that came to him through ZA. A person can choose this as holiness, he can use his tzelem to rise in holiness. And all sorcerers, wizards and fortune tellers, as the Zohar explains to us, call upon not pure power and say with certain spells: come to me, I will give you my tzelem, I will give you my image of a man who was given to me... and, of course, not pure power can live from nothing else except from holiness. And so, they come, and he says: I give it to you, you rule me, give me food, and that's it, and so on... And then he makes in himself the places through which not pure forces come to him, and they absorb this image of God (tzelem) and govern the person sometimes with good, and sometimes with evil.

It turned out a little bit not the lesson from Heblet. But it doesn't matter, we just go further.

Lesson №36

In a previous sentence, he told us (as given in books) that sometimes a person comes in a pig gilgul, and now he speaks in terms of spiritual work. That is, one does not contradict the other. This can be explained by the aspect of the gilgulim, or by the aspect of spiritual work:

ויש לפרש על דרך שהוא אומר, שהאדם מקבל רצון וחשק
לקבל חיות, מדברים שכבר אמר עליהם שהוא פסולת, ועכשיו
הוא רצה לקבל מהם מזונות.)

And it can be explained by the way, as he says, that a person receives a desire, and a passionate aspiration to receive vitality from things about which he already said that it was waste, and now he wanted to receive food from them.

This sentence is enclosed in brackets, since it speaks of incarnation, and he does not want to enter this topic...

ויש לפרש	ve-yesh le-faresh	and need to explain
על דרך	al derech	by way of
שהוא אומר	she-hu omer	how he says
שהאדם	she-ha-adam	that the man
מקבל	mekabel	Receives
רצון	ratzon	Wish
וחשק	ve-cheshek	and aspiration
לקבל	lekabel	to receive
חיות	chayut ¹	Vitality
מדברים	mi-dvarim ²	from things (words)
שכבר	she-kvar	that he already
אמר	amar	Said
עליהם	Aleyhem	about them
שהוא פסולת	she-hu ³ fsolet ⁴	that these are waste
ועכשיו	ve-achshav	but now
הוא רצה	hu ratzah	he wanted
לקבל	Lekabel	to receive
מהם	me-hem	from them

מזונות	Mizonot	nutrition (food)
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1) – From the word "chayah."

2) - “Thing” and “word” are one and the same in this language, one and the same root. That is, the word is the common root of things. Each thing has a word as its root, and even higher than the word, there is its root in the forces of the universe. For a person receives more vitality from words than from things. It seems to him that he receives from things, but he receives strength from what these things tell him.

3) - Here stands "he", but for us it will be like "this."

4) - What does waste mean? As we said: the law of eternity - that which is waste for the highest level, is nutrition, light, for the next lower level (everything below).

וכמו כן, בזמן שהאדם מרגיש שעכשיו הוא נמצא בבחינת עליה, ומרגיש קצת טעם בעבודה, אל יאמר שעכשיו, אני נמצא במצב, שאני מבין, שכדאי להיות עובד ה'.

And also, at that moment when a person feels that now he is in the aspect of elevation and feels a bit of taste in work, let him not say that now I am in a state that I understand that it is worth being an worker for the Creator.

וכמו כן	u-chmo chen ¹	and also
בזמן	ba-zman	during/in the time
שהאדם	she-ha-adam	when the man
מרגיש	margish	Feels
שעכשיו	she-achshav	that now
הוא נמצא	hu nimtza	he is
בבחינת עליה	ve-vechinat aliyah ²	in aspect of elevation
ומרגיש	u-margish	and feels
קצת	ktzat	a bit
טעם	taam	Taste
בעבודה	ba-avodah	in work
אל יאמר	al yomar ³	(let him) not say
שעכשיו	she-achshav	that now
אני נמצא	ani nimtza	I am
במצב	va-matzav	in a state
שאני	she-ani	that I
מבין	mevin	understand

שכדאי	she-keday	that it is worth
להיות	lihyot	to be
עובד ה'	oved ha-Shem	a worker for the Creator

1) – We pronounce ‘chen’ because the word chmo ends in a vowel. “chen” is “like,” and “u-chmo chen” translate “like that.”

2) - Here we have Smichut. That is a combination of two words that are connected by the genitive case. “Ve-vechinat” (in aspect), and here we can pose the question “Who? What? ”-“Aliyah ”(of ascent). And we learn this by the ending: the first word (ve-vechinat) of feminine gender ends with the letter tav instead of hey.

3) - “Al” is “not”, but we say “let not...”.

Look, all the words we know. In the spiritual, a large supply is completely unnecessary. Why is this so? In this world, which is full of all kinds of contraversions, contradictions, unnecessary things and lots of everything, there is a huge stock of words. Millions of words in every language, especially in materially and technologically advanced societies. And in the spiritual, like a pyramid, the higher the closer to the root. It happens that there is the root of one word, and there is still, as it were, a whole concept that rules a set of some words, concepts, in our world. Therefore, the higher the less. And this does not contradict what is said that each thing in our world corresponds to a certain root in the spiritual. For in our world, for example, there are hundreds of millions of tables, and yet, they all have some kind of specific root at the top. Of course, we can say that “each blade of grass has its own root at the top”, and this is true by force, but at the same time, in the conceptual sense expressed in the word, it will be much less. Each table individually, of course, is influenced from above by a certain root and has its own specific qualities: larger size, different material, different permeability to light, etc.... But the very concept of “table” refers to hundreds of millions of varieties of tables. According to this principle, the language of Kabbalah is very, and very brief.

Lesson №37

אלא הוא צריך לדעת, שעכשיו הוא מצא חן בעיני ה'.

But he must know that now he has found grace in the eyes of the Creator.

אלא	ela	but
הוא צריך	hu tzarich	he must
לדעת	la-daat	know
שעכשיו	she-achshav	that now
הוא מצא	hu matza	he found
חן	chen	grace
בעיני	be-eyney ¹	in eyes
ה'	ha-Shem	ha-Shem

1) – “In the eyes of (Whom?) Ha-Shem,” this is smichut.

You see, all the words we already know. Therefore, our 50 lessons are enough to work well with the language.

לכן הקב"ה מקרבו, ומשום זה הוא מרגיש עכשיו, טעם בעבודה.

Therefore, the Holy One blessed be He, He brings him closer, because of that he now feels a taste in work.

לכן	Lachen	therefore
הקב"ה	ha-Kadosh baruch hu	the Holy One blessed be He
מקרבו	me-karvo ¹	brings him come closer
ומשום זה	u-mishum zeh	and because of that
הוא מרגיש	hu margish ²	he feels
עכשיו	achshav	now
טעם	taam	taste
בעבודה	ba-avodah	in work

1) – “Karav” is “bringing closer,” and the mem in front indicates that it is the present. The letter Vav (with a dot at the top, which is pronounced as “o”) indicates that it belongs to ‘him’ — that is, 3d person, masculine “Me-karvo” – brings whom closer? - Him.

2) - You see, he does not say “sees, thinks”, but rather “feels”. Everything in Kabbalah is a feeling of Eternity. So man is made.

Nothing new. Repeat, and you will see that everything will go... I know that depending on how much time a person devotes to a language (5-15 minutes a day, regularity is important so that would be every day) somewhere in a year and a half you can learn the language Kabbalah that dictionaries are no longer needed. You yourself will read, and it doesn't matter that it will be with mistakes. You can even read with your eyes, but it's good to say a little with your lips. I knew a man who could not pronounce words at all, but remarkably translated them. It is very important. And then reading, etc... all this gradually. But we started by reading so that a person could grab it right away...

ויזהר שאף פעם לא לצאת מרשות הקדושה, לומר שיש עוד
מי שפועל, חוץ מהקב"ה

And let him be careful not to leave the territory of holiness even for one time, to say that there is someone else who acts besides the Holy One blessed be He.

ויזהר	ve-eyzaher ¹	and let him be careful
שאף פעם לא	she-af paam lo	that even one time not
לצאת	latzet	come out
מרשות	mi-rshut	from territory
הקדושה	ha-kedushah	(of) holiness
לומר	lomar	to say
שיש עוד	she-yesh od	there is more (else)
מי שפועל	mi she-poel	who acts
חוץ	chutz	besides
מהקב"ה	mi-ha-Kadosh baruch hu	The Holy One blessed be He

1) – Interestingly, zayin, hey and resh with the meaning “beware” is written the same way as Zohar, but at the same time, Zohar means “glow”. How amazingly one in this language! Two opposite meanings, and at the same time, they are interconnected: on the right - glow, and on the left - beware; the right one is Light (commanding commandments - do it), and the left one - beware (do not do commandments - prohibition).

One cannot feel the Light without being careful. Because caution means that there is already fear in me (fear means masach, this is good fear) fear that I will separate from holiness. This means that this fear makes a Kli in me. And there is no other way to feel the Light until a

person corrects himself fully and makes himself a “Kli” worthy of the fact that all that Light that was destined for him according to the plan of creation for his soul has settled in it.

Lesson №38

אולם מכאן משמע, שענין מציאת חן בעיני ה' או להיפך, אינו תלוי באדם עצמו אלא הכל בה'.

However, this means that the case of finding grace in the eyes of ha-Shem or vice versa, it does not depend on the person himself, but all on ha-Shem.

אולם	ulam	however
מכאן	mi-kan ¹	from here
משמע	mashma ²	Means
שענין	she-inyan	that the case
מציאת חן	mitziat chen ³	finding grace
בעיני ה'	be-eyney ha-Shem	in the eyes of Creator
או	O	Or
להיפך	la-hefech	vice versa
אינו	Eyno	this not
תלוי	taluy ⁴	depends
באדם	ve-adam	in (on) man
עצמו	atzmo ⁵	himself
אלא	ela	But
הכל בה'	ha-kol ba-ha-Shem ⁶	everything is in the Creator

1) – “Kan” is “here,” and “mi-kan” is “from here.”

2) - “Mashma” - “it would seem (as if) means”, but in our understanding - “means”.

3) - “Mitziat hen” is a whole expression that means “Find pleasantness in the eyes of the Creator”. And he makes from this a verbal noun "finding pleasantness...". That is, when there is a coincidence in qualities, then a person finds sympathy (pleasantness) in the eyes of the Creator. How do we know about this? Man feels the grace, and that he is connected to the Source.

4) - In English we say “depends on”, and in the holy language another pretext is connected with this verb not “on”, but “in”: “taluy ve” - “depends in”.

5) - That is, it would seem that if a person found, then he knows that the Creator does everything, and this is not from him. But what then is man? And as if all pleasantness does not depend on the person.

6) - He uses the same preposition "be" as in "taluy be", but the verb he skipped.

ומדוע עכשיו מצא חן בעיני ה' ואח"כ אינו כן, אין זה בידי
האדם להבין עם השכל החיצוני שלו.

And why now he found grace in the eyes of ha-Shem, and then not so¹, this is
not in hands of a man to understand with his outer mind

1) – that is, there is no grace in the eyes of the Creator.

ומדוע	u-madua	and why
עכשיו	achshav	now
מצא	matza	found
חן	chen	grace
בעיני ה'	be-eyney ha-Shem	in the eyes of Creator
ואח"כ	ve-achar kach	but then
אינו כן	eyno chen	not so (differently)
אין זה	ein zeh	this (is) not
בידי	videy ¹	in hands (of)
האדם	ha-adam	the man
להבין	le-havin	to understand
עם השכל	im ha-sechel	with mind
החיצוני	ha-chitzoni ²	outer
שלו	she-lo	his

1) – “Videi” is associated with the word “Adam” - “in the hands of (whom?) A person.”
Better to say: "not in the power of man."

2) - “Chitzon” - “external”. You see, “Chitzoni” ends with the letter Yud, which means that it
is an adjective.

"Im ha-sechel ha-chitzoni she-lo" ie with the mind of his outer person. As we remember, a
person has an inner and outer mind. The inner mind is that of the inner man in a person who
is close to the Light with his spiritual structure, for the closer to the inside of a person, the
closer it is to the Or Yashar - to the source. And the outer man is closer to the outer part of
man. It is governed by the properties of our world (the external part), its external mind is
purely selfish. You see, now we will understand what he explains to us: that it is impossible to
understand why a person found, and another time did not find pleasantness in the eyes of the
Creator - this is absolutely not understood by the outer mind of a person. It is important to
know that this is so...

Here, too, there were practically no new words. If you see that sometimes a new word
appears, bring it into your memory, and go on reading further.

Lesson №39

וכמו כן, בזמן שמצטער על מה שאין הקב"ה מקרבו, צריך גם כן להזהר, שלא יהיה על חשבון עצמו, היינו מזה שהוא מרוחק מה', כי בזה הוא נעשה למקבל לתועלת עצמו.

And also, in time he regrets that the Holy One, blessed be He, does not bring him closer, one must also be careful not to take it personally, that is, from the fact that he is moving away from ha-Shem, that there he didn't become a receiver for his own sake.

1) – Look how interesting! So that he does not take it personally, that it is because of him. Due to the fact that he did something, that because of him the Creator does not bring him closer.

We will not consider how and why, because now all our attention is on the language part:

וכמו כן	u-chmo chen	and so also
בזמן	ba-zman	in time
שמצטער	she-mitztaer	when (he) regrets
על מה	al mah	about that
שאינ הקב"ה	she-ein ha-Kadosh baruch hu	that not the Holy One, blessed be He
מקרבו	Mekarvo	brings him closer
צריך	Tzarich	must
גם כן	gam ken	also
להזהר	le-hizaher	be careful
שלא יהיה	she-lo yihyeh	to not have/be
על חשבון	al cheshbon	to the account
עצמו	Atzmo	of himself
היינו	Hayinu	that is
מזה	mi-zeh	because
שהוא	she-hu	that he
מרוחק	meruchak	is moving away
מה'	mi-ha-Shem	from the Creator
כי בזה	ki va-ze	that in that (therein)

הוא נעשה	hu naasah	he became
למקבל	la-mekabel	receiver
לתועלת	le-toelet	for the good
עצמו	atzmo	(of) himself

Nothing new, it is very important to see that all the words we know.

והמקבל הוא בפרודא

And the receiver is in separation.

והמקבל	ve-ha-mekabel	and (who) receives
הוא	hu	he
בפרודא	vi-fruda ¹	(is) in separation

1) – “Pruda” is “separation” in Aramaic, and in Hebrew “perut” (without the letter alef and slightly different vocalizations). So, you will know Hebrew - you will not need to learn Aramaic, he will gradually come by himself.

You see how interesting! The receiver, he is in separation (from the truth, the Creator, busy purely selfishly), and the receiver for the sake of giving is not called receiving, therefore there is no separation.

For a person in our world, who knows how people function, it is very easy to manage and use them. He clearly knows how to manipulate a person - give him and he is your slave. And how to give it? We need to find out what he wants, what his desire is for. So it is in our world. I know how businessmen did, and they do now...

For example, such a case from practice: a person needs for some purpose an official who is responsible for a contract or whatever. And he knows that he most of all loves his 14-year-old son, who is crazy about radiographic typewriters. And then, this smart person learns through the secretary where he lives, the phone number... and calls him on his cell phone, without saying a word about the business, having built everything so that that official is interested. And he came to his house, they were sitting at the estate, and talking about something unimportant, drinking brandy, and then the son came up. He took out this beautiful typewriter brought from the West, and the child's eyes flashed. He took it, and immediately began to play with her in the face of his father and mother. And then the father melts and opens up before his eyes, seeing how his son is happy. And then he says to that person: “Well, what do you want, tell me”... That's all, he bought it!

Therefore, one must be very careful with how to give gifts. What am I doing this for? I can make a gift to someone, but only for my own sake. That is, I do not want anything from another, but I give him for my own sake - I am pleased. It gives nothing. Thus, a person breaks away from holiness. Why, why? After all, it's the same as eating, drinking, then going to a certain place and it all came out. And even then, this is more useful, (at least it gives something gives), but here is just a pleasant sensation that passes in half a day, and what remains of it? And he is losing.

Lesson № 40

אלא שיצטער על גלות השכינה.

But may he regret the exile of the Shechinah¹.

1) – That is, at the moment when his deeds do not find pleasantness in the eyes of the Creator, let him not take it personally. And let him regret at this moment that the Shechinah is in exile (the presence of the Creator is imperceptible). Why is this so? Because he does not know for sure whether because of his assistance he got the feeling that the Creator does not find pleasantness in this state of his. For it may well be that everything is normal, and the blackout at this moment is given to him on purpose. Not because he did something wrong, but so that he could withstand and not leave the battlefield even during such a “fall”.

If there is no Shechinah at the moment, this may be mostly his fault, or maybe not. But regret, which is accompanied by his suffering, covers every possible field (which is given to him according to his strength, understanding, knowledge), where perhaps the reason for this condition is found in which Shechinah is in galut.

Because I know that the presence of the Creator in the world will return only to Gmar Tikun, I should not sit and wait. If at the moment I feel that I do not find pleasantness in the eyes of the Creator, then I regret that Shechinah (Malchut) is in exile. Of course, this is from me, but maybe for other reasons. And therefore, I am sorry in general. Very much. This is a very important principle, so that a person does not take it personally. Yes, I work only with my Kelim, and at the same time I work on how to bring Shechinah closer, to contribute my share so that it is revealed in the lower worlds.

אלא	ela	but
שיצטער	she-itztaer	let him regret
על גלות	al galut	about exile
השכינה	ha-shechinah	(of) the Shechinah

כלומר, שהוא גורם צער השכינה.

That is, that he inflicts suffering on Shechinah¹.

1) – That is, so that he does not think that it is he who causes suffering to Shechinah.

כלומר	klomar	that is
שהוא	she-hu	that he
גורם	gorem	causes
צער	tzaar	suffering
השכינה	ha-shechinah	(to) the shechinah

והאדם צריך לצייר לעצמו כדוגמת שיש לאדם כאב באיזה
אבר קטן שהוא, מכל מקום הכאב מורגש בעיקר במוח ולב,
שהלב והמוח הם כללות האדם.

And a person should outline for himself, like the way a person has pain in some small organ, however, the pain is felt mainly in the brain and heart, that the heart and brain are the commonality of a man.

והאדם	ve-ha-adam	but the man
צריך	tzarich	Must
לצייר	le-tzayer ¹	outline
לעצמו	le-atzmo	for himself
כדוגמת	ke-dugmat	like for example (like that)
שיש לאדם	she-yesh la-adam	that the man has
כאב	kaev	pain
באיזה	be-eyzeh	in some
אבר	ever	organ
קטן	katan	little
שהוא	she-hu	any
מכל מקום	mi-kol makom ²	however
הכאב	ha-kaev	the pain
מורגש	Murgash	feels
בעיקר	ba-ikar	mainly
במוח	ba-moach	in brain
ולב	ve-lev	and сердце
שהלב	she-ha-lev	that heart
והמוח	ve-ha-moach	and brain
הם כללות	hem klalut ³	(they are) commonality
האדם	ha-adam	(of) the man

1) – That is, to see it like this

2) - Literally: “from the whole place”

3) - That is, everything is felt precisely in two epicenters: the heart and the head.

ובטח שאין ערך דמיון הרגשת אבר פרטי, בערך כללות קומת האדם, ששם מורגש בעיקר הכאב.

And of course, that there is no comparison of the form of sensation of a particular organ, compared with the commonality of the human system, that there is mainly pain.

ובטח	u-vetach	and of course
שאין	she-eyn	that not (no)
ערך	erech	comparison
דמיון	dimyon	form
הרגשת	Hargashat	(of) feeling
אבר	Ever	organ
פרטי	prati	particular
בערך	ba-erech	compared with
כללות	klalut	total
קומת	komat	(of) system
האדם	ha-adam	(of) the man
ששם	she-sham	that there
מורגש	murgash	feels
בעיקר	be-ikar	mainly
הכאב	ha-kaev	pain

Just like a person. If his finger hurts, it is felt in the head and heart - in the epicenters, in the general places that govern everything. If the pain is in another place, then this pain is also felt in these centers of commonality of the whole human body. The same is true for the Shechinah (Divine Presence). One person has pain, another does not comply and is separated from the Creator, the third does something stupid - all these are separate particular pains, which, as it were, felt by Shechinah, and therefore she is in exile. Of course, we are all connected with each other and it turns out that we are in the same organism. If someone pains someone, brings pain to Shechinah, pushes it away, then we all feel it through Shechinah.

Let's say this is an elbow. What do I care about a sore thumb? But through the head and heart, the elbow also feels the suffering of this finger. We are absolutely interconnected. This does not mean that we should be in a group that does not give anything, but certainly we are connected together through Shechinah.

I, like an elbow, can never and in no condition help a finger that hurts. I learn that it hurts through the brain and heart. I don't even feel his pain, my brain and heart tell me about it (reports). And I can see the finger with my eyes, but this is already mediated (not direct) information.

That is, it will not give me anything if I touch my finger with my elbow and do something for this finger. But if I work on myself, do good and correct myself, then this will lead to the same extent to the disclosure of Shechinah - it will open more, give Light to our world. She can more cure such sick fingers, legs, all sorts of wounds, etc. Here in this regard we are interconnected. But with absolutely nothing (in the group plan) it is possible to help another in his spiritual advancement. And no one else can help a person. Only I must regret the general that the Shechinah is in Galut. And at the same time, correct their affairs in the direction of coincidence of properties.

I said a little, such general things, but for the rest work on yourself, and you will see that everything will work out. It all depends on you...

Lesson №41

כמו כן הכאב שהאדם מרגיש, מזה שהוא מרוחק מה'.

Also, the pain that a person feels from being distant from ha-Shem.

כמו כן	kmo chen	the same way
הכאב	ha-kaev	pain
שהאדם	she-ha-adam	that the man
מרגיש	margish	feels
מזה	mi-zeh	from that
שהוא	she-hu	that he
מרוחק	me-ruchak ¹	(is) distant
מה'	mi-ha-Shem	from ha-Shem

1) – The root of the word is “rachok” (Resh, chet and kuf) with the meaning “far, distant”.

והיות שהאדם הוא רק אבר פרטי מהשכינה הקדושה, כי השכינה הקדושה, היא כללות נשמת ישראל.

And since a person, he is only a particular organ from the holy Shechinah, for the holy Shechinah, it is a total of the soul of Israel.

והיות	ve-heyot	and because
שהאדם הוא	she-ha-adam hu	the man is
רק	rak	only
אבר	ever	organ
פרטי	prati	particular
מהשכינה	mi-ha-Shechinah	of the Shechinah
הקדושה	ha-kedushah	holy
כי השכינה	ki ha-Shechinah	because the Shechinah
הקדושה	ha-kedushah	holy
היא	hi	she
כללות	chlalut	(is) total
נשמת	nishmat	(of) soul

ישראל	Yisrael	(of) Israel
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All the souls of Israel come from Malchut of Atzilut. Nefesh is attracted through Malchut, i.e. Malchut gives Nefesh, and ZA gives Ruach. The Nefesh of the world of Atzilut is already the level of Or Chochmah. Of course, when she already goes down under the worlds of BiYA, she dresses in Chassadim, etc..

ולכן אינו דומה הרגשת הכאב הפרטי, בערך הרגשת הכאב הכללי.

And so it's not like feeling a private pain compared to a feeling of general pain.

ולכן	ve-lachen	and therefore
אינו	Eyno	this (is) not
דומה	Doma	similar
הרגשת	hargashat ¹	Feeling [of]
הכאב	ha-kaev	the pain
הפרטי	ha-prati	particular
בערך	ba-erech	in relation to
הרגשת	hargashat	feeling
הכאב	ha-kaev	pain
הכללי	ha-klali ²	general

1) – Smichut: sensation (of what?) - pain.

2) - Yud at the end indicates that it is an adjective.

And this is a very important principle that the general pain of a completely different volume and there is hidden a very big sense of spiritual power. And we must strive to feel this general pain instead of particular. And then a person is saved (they help him) also from his private pain.

There is such a principle: when a person asks for another person (in general), but he knows what he is talking about, i.e. He doesn't just say: let the whole world feel good when he doesn't have the strength for anything, but he feels, realizes that the exile of the Divinity is due to human misconduct. And when he connects this with the pain of Shechinah (general pain), then they help him first. Because he is like a locomotive that drags as much pain as he can embrace in his soul in raising this MaN to the top. And like a locomotive - he gets the first one. It is important, on the one hand, to work only on your Kelim (for it is impossible to truly feel anything other than your Kelim), and the fact that a person is looking at something else (some general pain, flood, etc.) - you need to know how how to feel/think of this. Not so that it darkens your head and animal suffering or some kind of remorse began, or not understanding how this was allowed, but to completely agree with it - and with joy. On the right side you should always have joy, because there is providence, and everything is done as it should, but it's all for the good. And on the left side (since a person is following two lines),

one must try to have some kind of suffering in order to pull the Shechinah, out of exile. And when you take more volume, then, of course, there is a greater impact of the Shechinah. The more you take (and you really take, and not just say the words) - this way you go beyond your own pain and have more opportunity to get out of the feeling of your own egoism.

Lesson №42

זאת אומרת שיש צער השכינה, בזה שהאברים מורחקים ממנה, ואינה יכולה לפרנס את האברים שלה.

This means that there is suffering of the Shechinah in that the organ moves away from her, and she cannot provide for her organs.

זאת אומרת	zot omeret	this will say, that is
שיש	she-yesh	that there (is)
צער השכינה	tzaar ha-Shechinah ¹	suffering of the shechinah
בזה שהאברים	va-zeh she-haevarim	in that (therein) that organs
מורחקים	murchakim	move away
ממנה	mi-menah	from her
ואינה	ve-eynah	and she not
יכולה	yecholah	can
לפרנס	lefarnes	supply
את האברים	et haevarim	organs
שלה	shelah	her

1) – “Tzaar ha-Shechinah” is Smichut (a combination of two words into one concept). Between them, you can insert a question (Who? What?). That is: suffering (of whom?) – of the Shechinah.

ובזה שחושב הצער של התרחקות לא על עצמו, הוא נצול מלנפול לרשת הרצון לקבל לעצמו, שהוא בחינת פירוד מהקדושה.

And in the fact that he believes that the suffering of estrangement, not from himself, he is saved from falling into the net of desire to receive for himself that this is an aspect of estrangement from holiness.

ובזה	u-vazeh	and in that
שחושב	she-choshev	that he considers

הצער	ha-tzaar	suffering
של התרחקות	shel hitrachakut ¹	(of) moving away
לא על עצמו	lo al atzmo	not from himself
הוא נצול	hu nitzul	he is saved
מלנפול	mi-linpol	from falling
לרשת	le-reshet	in net (trap)
הרצון	ha-ratzon	(of) wish
לקבל	lekabel	to receive
לעצמו	le-atzmo	for himself
שהוא בחינת	she-hu vechinat	that that is aspect
פירוד	pirud	(of) moving away
מהקדושה	mi-ha-kedushah	from holiness

1) – Particle "shel" indicates genitive. "Hitrachek" - the verb "estranged", and "hitrachakut" is a verb noun (the 7th type of the verb in our table). The ending "ut", as a rule, in English coincides with the ending of nouns in "tion" or 'ing' (distancing, approximation).

ואותו דבר בזמן שאדם מרגיש שיש לו קצת התקרבות לקדושה.

And the same thing at a time when a person feels that he has a little approximation to Holiness.

ואותו	ve-oto	and the same
דבר	davar	thing
בזמן	ba-zman	in times
שאדם	she-adam	when a man
מרגיש	margish	feels
שיש לו	she-yesh lo	that he has
קצת	ktzat	a bit
התקרבות	hitkarvut ¹	(of) coming closer
לקדושה	le-kedushah	to holiness

1) – "Hitkarev" is a verb, and "hitkarvut" is a verb noun (ends with "ut" - feminine), in our table of verbs this is Malchut.

Here! Every time we quietly go through as much as we can. And so, studying constantly, you will see that the moment will come when no dictionary will be needed. And it will take a little time - a year and a half, but what are these one and a half years, they run lightning fast...

Lesson №43

שיש לו שמחה, מזה שזכה למציאת חן בעיני הקב"ה, גם אז מוטל עליו לומר, שעיקר השמחה שלו יהיה בזה שיש עכשיו שמחה למעלה, אצל השכינה הקדושה, מזה שהיה לה מקום, לקרב את אבר הפרטי שלה אליה, ולא צריכה לשלוח את האבר הפרטי שלה החוצה.

That he has joy from the fact that he was rewarded with pleasantness in the eyes of the Holy One, blessed by He, also then entrusts himself to say that the essence of his joy will be that there is now the joy above at the holy, from the fact that she had a place to bring its particular organ closer to herself, and it should not send her particular organ out.

שיש לו	she-yesh lo	that (when) he has
שמחה	simchah	joyfulness
מזה	mi-zeh	from that
שזכה	she-zachah	that he (is) honored
למציאת	le-mitziyat	(with) finding
חן בעיני	chen be-eyney	sympathy in eyes
הקב"ה	ha-Kadosh baruch hu	(of) the Holy One blessed be He
גם אז	gam az	also then
מוטל	mutal	entrusts
עליו	alav	on himself
לומר	lomar	to say
שעיקר	she-ikar	that the essence
השמחה	ha-simchah	(of) joyfulness
שלו יהיה	shelo yihyeh	his will be
בזה שיש	va-zeh she-yesh	in that that there is
עכשיו	Achshav	now
שמחה	simchah	joyfulness
למעלה	lemalah	above

אצל	etzel	at
השכינה	ha-shechinah	Shechinah
הקדושה	ha-kedushah	holy
מזה	mi-zeh	from that
שהיה לה	she-hayah lah	that she had
מקום	makom	place
לקרב	le-karev	to let come closer
את אבר	et ever	organ
הפרטי	ha-prati	particular
שלה אליה	shela elehah	hers to her
ולא	ve-lo	and not
צריכה	tzrichah	need
לשלוח	lishloach	to send
את האבר	et ha-ever	organ
הפרטי	ha-prati	particular
שלה	shelah	her
החוצה	hachutzah	outside

ומזה שהאדם זכה לשמח את השכינה, מזה יש לו שמחה.

And from the fact that a man was rewarded to please the Shechinah, he has joy from this.

ומזה	u-mi-zeh	but from that
שהאדם	she-ha-adam	that the man
זכה	zachah	(is) rewarded
לשמח	lismoach	to give joyfulness
את השכינה	et ha-shechinah	to the Shechinah
מזה יש לו	mi-zeh yesh	from that he has
שמחה	lo simchah	joyfulness

Lesson №44

וזהו גם כן על אותו החשבון
הנ"ל, כי מה שיש שמחה להפרט, זהו רק חלק, מזה שיש
שמחה להכלל כלו

And this is also the case, as stated above, 1 because what is joy in a particular is only part of what is the joy of the whole commonality¹.

1) – That is, on the same account (we can say: calculation), as mentioned above.

וזהו	ve-zehu	and that
גם כן	gam ken	also so
על אותו	al oto	to the same
החשבון	ha-cheshbon	account
הנ"ל	hanal	as said above
כי מה שיש	ki mah she-yesh	because that there is
שמחה	simchah	joyfulness
להפרט	le-haprat	at the particular (individual)
זהו רק	zehu rak	this is only
חלק	chelek	part
מזה שיש	mi-zeh she-yesh	of that what is
שמחה	simchah	joyfulness
להכלל	ke-ha-klal	(of) the total
כלו	kulo	whole

וע"י החשבונות האלו הוא מאבד את פרטיותו עצמו, ולא
נלכד ברשת הס"א, שהוא הרצון לקבל לתועלת עצמו

Thanks to these calculations, he loses his individuality, and does not fall into the territory of the Sitra Achra, that this is a desire to benefit for his own sake.

וע"י	ve al yedey ¹	due to
החשבונות	ha-cheshbonot	calculations

האלו	ha-eylu	those
הוא מאבד	hu meabed	he looses
את פרטיותו	et pratiyuto	his individuality
עצמו	atzmo	itself
ולא	ve-lo	and not
נלכד	nilkad	gets
ברשת	ba-reshet	into the territory
הס"א	ha-sitra achra	of the sitra achra
שהוא הרצון	she-hu ha-ratzon	that this is the wish
לקבל	le-kabel	to receive
לתועלת	le-toelet	benefit
עצמו	atzmo	for oneself

1) – Sometimes the same abbreviation is used to mean Atik Yomin.

What does it mean that he is losing his individuality? You just need to get individuality. But there is a big secret when a person does not attribute at his own expense the joy that he experiences, but simply gives it to him. It is not necessary to ask oneself why and how. There is such a state, but there is another, is it me? It is unnecessary to treat this completely so that it's me, and that I'm happy. I have a Kelim and I am given some sense of joy or a feeling (as we said earlier) that I am separated from holiness. So, in both cases it is not necessary to take this on your account, and at the same time, pass it all through your Kelim. And then, during joy, I am joyful that Shechinah is joyful about this. Because this is not my joy - this is the joy of Shechinah, but it is transmitted to me. And at the same time, I have my own Kelim in which I feel this joy.

Let's say the king sits in the kingdom and is joyful - then around him everyone is happy and satisfied. Everyone around him is also smiling and dancing. And when he is upset, the whole kingdom is upset. That is, all of his private bodies are upset that the king is upset. It is the same with Shechinah, therefore, do not attribute this to your own account. When the king is upset, all the subjects of his palace feel his grief, but it is his, not theirs. And at the same time, they feel it in their Kelim, but they do not attribute it to their own account - this is not their grief.

Thus, it turns out that a person loses his individuality. That is, in this respect it does not relate to itself, which means that it is believed that it is losing its individuality. But he does not lose anything at all, as he carries everything through his Kelim. He gives this joy that he experiences to Shechinah and rejoices that Shechinah rejoices. Here is a big secret! Then he can immediately go forward, and he does not need to use this joy for his own needs and so that he has the danger that he will receive for his own sake - by this he seems to lose his personality and does not fall into the territory of the Sitra Achra. Why? In the Sitra Achra network, you can only get caught when you get for yourself. And when I am tuned inside, and I am joyful, because Shechinah is happy - then I am the giver and I will not get into the network of the Sitra Achra.

What is Sitra Achra? - The desire to receive for their own benefit. Of course, it exists in a particular and general manner, but we are interested in the particular one.

Lesson №45

והגם שהרצון לקבל הוא דבר הכרחי, מסיבת "כי זהו כל האדם", כי מה שיש באדם חוץ מהרצון לקבל אינו שייך להנברא, אלא אנו מיחסים להבורא.

And despite the fact that the desire to receive is a necessary thing for the reason that this is the whole person, for what is in man other than the desire to receive, it does not apply to creation, but we relate it to the Creator.

והגם	ve-ha-gam ¹	and despite
שהרצון לקבל	she-ha-ratzon lekabel	that the wish to receive
הוא דבר	hu davar	is a thing
הכרחי	hechrachi ²	necessary
מסיבת	misibat	because of
כי זהו	ki zehu	that it is
כל האדם	chol ha-adam ³	the entire man
כי מה	ki mah	because that
שיש באדם	she-yesh ba-adam	what there is in a man
חוץ	chutz	besides
מהרצון לקבל	mi-ha-ratzon lekabel	the wish to receive
אינו	eyno	It does not
שייך	shayach	relates
להנברא	le-hanivra	to the creation
אלא אנו	ela anu	but we
מיחסים	meyachasim ⁴	relate it
להבורא	le-ha-bore	to the Creator

1) – “Gam” is “also”, and the hey in front of it does not refer to the indefinite article, but gives a completely different meaning: “in spite of that”.

2) - “hechrachi” ends in yud, which indicates an adjective.

3) - “For this is the whole man” - i.e. the whole man, this desire to receive, as the melech Shlomo wrote (this is what you need to pronounce, not King Solomon, then this will help, give strength and connection with the root).

4) - "Meyachashim" - mem indicates the present, and yud, chet and samech (yachas) means "relationship" (this word is also used to indicate genealogical, family relations).

אבל הרצון לקבל הנאה, צריך להיות מתוקן בעמ"נ להשפיע

But the desire to receive pleasure must be corrected for the sake of giving

אבל	aval	but
הרצון	ha-ratzon	the desire
לקבל	lekabel	to receive
הנאה	ha-naah	pleasure
צריך	tzarich	must
להיות	lihyot	be
מתוקן	metukan	corrected
בעמ"נ	be-al-mnat	for the sake of
להשפיע	le-hashpia	giving

כלומר, שהתענוג והשמחה שהרצון לקבל לוקח, צריך להיות על הכוונה משום שיש נחת רוח למעלה מזה שיש להנבראים תענוגים

That is, that the pleasure and joy that the desire to receive accepts must be with intention, from the fact that there is a pleasantness of spirit above, that creatures have pleasure.

כלומר	klomar	that is
שהתענוג	she-ha-taanug ¹	that pleasure
והשמחה	ve-ha-simchah	and joyfulness
שהרצון לקבל	she-ha-ratzon lekabel	which the wish to receive
לוקח	lokeach	gets
צריך להיות	tzarich lihyot	must be
על הכוונה	al ha-kavanah	with the intention
משום	mi-shum	because
שיש נחת	she-yesh nachat	that there is pleasantness
רוח	ruach	(of) spirit
למעלה	lemalah	above

מזה שיש	mi-zeh she-yesh	from that that there is
להנבראים	le-ha-nivraim	in creations
תענוגים	taanugim	pleasure

1) – There are different shades: enjoyment, satisfaction, pleasure, etc.

Look how interesting! This is valid on both sides. Above, in the spiritual worlds, there is a pleasantness from what is enjoyed below, and the same pleasantness must be below from what is enjoyed above. And then there will be mutual giving, coincidence in qualities.

Lesson №46

כי זה היתה מטרת הבריאה להטיב לנבראיו

For it was the purpose of creation, to do good to His creation.

כי זה	ki zeh	because that
היתה	haytah	was
מטרת	matarat	the goal
הבריאה	ha-briyah	(of) creation
להטיב	le-hetiv	to do good
לנבראיו	le-nivraav	to His creatures

וזה נקרא שמחת השכינה למעלה

And this is called the joy of the Shechinah above.

וזה נקרא	ve-ze nikra	and this is called
שמחת	simchat	Joyfulness (of)
השכינה	ha-shechinah	the Shechinah
למעלה	lemalah	above

It is clear that if you receive pleasure below, then there is the joy of Shechinah above. But it is made so that this receiving should be for the sake of giving. There is such tikun that otherwise you cannot get joy and light from above.

ומשום זה, מחויב האדם לחשוב עצות איך הוא יכול לעשות
נחת רוח למעלה

And because of this, a person is obliged to come up with advice how he can make pleasantness of spirit above.

1) - I mean to come up with all sorts of tips for himself, that is, do different calculations of any tricks.

ומשום זה	u-mishum zeh	and because of that
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מחויב	mechuyav	must
האדם	ha-adam	the man
לחשוב	lachshov	think (invent, count)
עצות	eytzot	advice
איך הוא	eych hu	how he
יכול	yachol	can
לעשות	laasot	make
נחת	nachat	pleasantness
רוח	ruach	(of) spirit
למעלה	lemalah	above

You see, the spirit above should be made enjoyable. Therefore, there was a sacrifice, indicating that it was necessary to make pleasantness above.

ובטח שעל ידי זה שיהיה לו תענוג, יהיה נחת רוח למעלה.

And of course, by the means of that he will have pleasure, there will be pleasure of the spirit above.

ובטח	u-vetach	and of course
שעל ידי זה	she-al yedey zeh	that by means of
שיהיה	she-yihyeh	that will
לו תענוג	lo taanug	him have pleasure
יהיה נחת	yihyeh nachat	will be pleasure
רוח למעלה	ruach lemalah	(of) spirit above

Lesson №47

לכן הוא משתוקק להיות תמיד בהיכל המלך, ויהיה לו
היכולת להשתעשע בגנזי המלך

Therefore, he longs to be always in the King's room, and he will have the opportunity to have fun in the hidden chambers of the King.

לכן הוא	lachen hu	therefore he
משתוקק	mishtokek	longing
להיות	lihyot	to be
תמיד	tamid	always
בהיכל	be-heychal	in the hall
המלך	ha-melech	of the king
ויהיה לו	ve-yihyeh lo	and will have
היכולת	ha-yachol	the possibility
להשתעשע	le-hishtaashea ¹	to enjoy
בגנזי	be-ganzei	in hidden chambers
המלך	ha-melech	of the King

1) – Remember, we had it in Otiyot shel Rav Hamenuna Saba, where Chochmah and Binah had fun with Otiyot (with letters) for 2000 years.

ומזה בודאי יהיה נחת רוח למעלה.

And from this, of course, there will be a pleasant spirit at the top.

ומזה	u-mi-zeh	and from that
בודאי	be-vaday	of course
יהיה נחת	yihyeh nachat	will be pleasantness (of)
רוח	ruach	spirit
למעלה	lemalah	above

נמצא שכל ההשתוקקות צריך להיות רק לשם שמים

It turns out that all yearning should be only for the name of Heaven.

נמצא	nimtza	it turns out
שכל	she-kol	that all
ההשתוקקות	ha-hishtokekut ¹	passionate desire
צריך	tzarich	must
להיות	lihyot	be
רק לשם	rak la-shem	just for the sake of name
שמים	shamaim	(of) Heaven

1) – “Ha-hishtokekut” - a verb noun ending in “ut”, from the verb “le-hishtakek”. According to our scheme, this is the seventh type of the verb (Malchut), the reflexive pronoun is to strive passionately.

We have finished the first article of Shamati, and now the second article begins:

ענין שכינתא בגלותא

ASPECT OF SHECHINAH IN EXILE

ענין	inyan	aspect
שכינתא	shechinta	(of) Shechinah
בגלותא	ve-galuta	in exile

You see, the words "Shechinta" and "ve-galuta" end in Tav and Alef, both of these letters indicate feminine in Aramaic.

הזה"ק אומר איהו שוכן ואיהי שכינה

Holy Zohar says he is residing, and she is the place of residence.

הזה"ק	ha-zohar ha-kadosh	The Holy Zohar
אומר	omer	says
איהו	ihu	He
שוכן	shochen	is resident
ואיהי	ve-ihy	and she
שכינה	shechinah	(is) place (of) residence

That is, He is Shochen (residing), and she is the place of stay. The words of our world are used.

Lesson №48

ויש לפרש דבריו. ידוע דלגבי אור העליון
אומרים, שאין שום שינוי כמו שכתוב "אני הוי"ה לא שניתי"

And it is necessary to clarify his words. It is known that with respect to the Upper Light it is said that there is absolutely no change there, as it says, "I HaVaYaH have not changed".

ויש	ve-yesh	and necessary
לפרש	le-faresh	to explain
דבריו	dvarav	its words
ידוע	yadua	(it is)known
דלגבי	de-le-gabey	that in relation (to)
אור העליון	or ha-elyon	the High Light
אומרים	omrim	Is said
שאין שום	she-ein shum	that there is absolute no
שינוי	shinuy	changes
כמו שכתוב	kmo she-katuv	as it is written
"אני הוי"ה לא שניתי"	ani HaVaYaH lo shaniti	I, HaVaYaH not altered

וכל השמות והכנויים הוא רק בערך הכלים, שהוא בחינת
הרצון לקבל הכלול במלכות, שהיא שורש הבריאה

And all the names and nicknames, they are only in relation to the Kelim, that this is an aspect of the desire to receive, included in Malchut, that she is the root of creation.

וכל השמות	ve-chol ha-shemot ¹	and all names
והכנויים	ve-ha-kinuim ²	and nicknames
הוא רק	hu rak	are only
בערך	ba-erech ³	in relation
הכלים	ha-kelim	to kelim
שהוא	she-hu	that this is

בחינת	vchinat	aspect (of)
הרצון לקבל	ha-ratzon lekabel	the wish to receive
הכלול	ha-kalul	included
במלכות	be-malchut	in malchut
שהיא	she-hi	that she
שורש	shoresh	(is) the root
הבריאה	ha-briya	(of) the creation

1) – “Shem” is “name” and “ha-shemot” is “the names” (with a definite article).

2) - “kinuy” (nickname) - singular, and “kinuim” - plural

The name is like HaVaYaH, Elokim, Shakai, Kel (I insert the letter “k” so as not to utter the Name in vain), Tzvaot (of the troops), Adni, Ekye (like Keter). And nicknames are like Rachamim (merciful), Chanun (merciful), etc...

3) - “Erech” – “comparison”, “attitude” and also means “concept”.

ומשם משתלשל ויורד עד לעולם הזה, להנבראים

And from there it develops and descends to this world to creations.

ומשם	u-misham	and from there
משתלשל	mishtalshel ¹	develops
ויורד עד	ve-yored ad	and descend to
לעולם הזה	le-olam ha-zeh	this world
להנבראים	le-ha-nivraim	to the creatures

1) – “Mishtalshel” - you see, here is the repeated root of two letters (shin and lamed), there are many such words. Why is this repeated? It’s like a chain, everything that develops is repeated further. Mishtalshel - means "developing", as if in a chain, one link is worn on another and therefore it is transmitted in this word - shel, shel. And the letter tav simply enters the word, indicating that this verb is of the seventh type, that is, the reflexive verb is “developing”. Usually she is in second place, but there is such a rule: when there is the letter shin, then the tav goes to the 3rd place, that is, they change places.

Lesson №49

As we see, new words no longer come across to us. Of course, there will be more words, but if it's good to understand what we have already learned in previous lessons... Look how fast it goes, very fast!

וכל הבחינות האלו, החל ממלכות שהיא
שורש בריאת העולמות, עד הנבראים, נקראות בשם שכינה

And all these aspects begin from Malchut, that it is the root of the creation of worlds to creations - they are called by the name of Shechinah.

וכל	ve-chol	and all
הבחינות האלו	ha-bchinot ha-eylu	these aspects
החל	hechel ¹	begin
ממלכות	mi-malchut	from malchut
שהיא	she-hi	that she (is)
שורש	shoresh	the root
בריאת	briyat	(of) creation
העולמות	ha-olamot	of the worlds
עד הנבראים	ad ha-nivraim	to the creations
נקראות	nikraot	are called
בשם שכינה	ba-shem Shechinah	by the name of Shechinah

1) – This seems to be a new word, but it is not. We have already met him, but in a different form, so it is very difficult to recognize him. hechel - from the word hatchalah. You just need to recognize these words.

שהתיקון הכללי הוא, שהאור העליון יאיר בהם בתכלית
השלימות

That the the general correction, it consists therein that the upper light would shining in them, in utmost perfection.

שהתיקון הכללי	she-ha-tikun ha-klali ¹	that the general correction
הוא	hu	is (consists therein)

שהאור	she-ha-or	that the light
העליון	ha-elyon	upper
יאיר	Yair	will shine
בהם	ba-hem	in them
בתכלית	be-tachlit	in utmost
השלימות	ha-shlimut	perfection

1) – The ending yud in the word “ha-chali” means an adjective.

והאור המאיר בהכלים, נקרא בשם שוכן

And the light that shines in the Kelim is called by the name of residing.

והאור	ve-ha-or	and the light
המאיר	ha-meir ¹	that shines
בהכלים	ba-ha-kelim	in the kelim
נקרא	nikra	is called
בשם שוכן	va-shem shochen ²	by the name of residing

1) – The prefix “ha” here gives the form of participative. “Ha-meir” - “the shining”, but we translate simply - “which shines”.

2) - All Kelim together are called Shechinah.

והכלים נקראים באופן כללי, שכינה

And the Kelim are called in general Shechinah.

והכלים	ve-ha-kelim	and kelim
נקראים	nikraim	are called
באופן כללי	ba-ofen klali	in general
שכינה	Shechinah	Shechinah

Lesson №50

כלומר, שהאור שוכן בתוך שכינה

That is, that the light resides within Shechinah.

כלומר	klomar	that is
שהאור	she-ha-or	that the light
שוכן	shochen	resides
בתוך	be-toch	within
שכינה	Shechinah	Shechinah

זאת אומרת, שהאור נקרא שוכן, מטעם שהוא שוכן בתוך הכלים

That is, that the light is called residing, for the reason that it resides within the Kelim.

זאת אומרת	zot omeret	this will say/that is
שהאור	she-ha-or	that the light
נקרא שוכן	nikra shochen	is called residing
מטעם	mi-taam	because
שהוא שוכן	she-hu shochen	it resides
בתוך הכלים	be-toch ha-kelim	within the kelim

היינו, שכללות הכלים נקראים בשם שכינה

That is, the total of Kelim is called the name of Shechinah.

היינו	hayinu	that is
שכללות	she-klalut	that total (of)
הכלים	ha-kelim	the kelim
נקראים	nikraim	is called
בשם שכינה	ba-shem shechinah	by the name Shechinah

ומטרם שהאור מאיר בהם בתכלית השלימות, אז מכנים הזמן
זה בשם "זמן של תיקונים"

And before the light shines in them in utmost perfection, then they call this time
by the name "time of correction".

ומטרם	u-mi-terem	and before
שהאור מאיר	she-ha-or meir	that the light shines
בהם	ba-hem	in them
בתכלית	be-tachlit	in utmost
השלימות	ha-shlimut	perfection
אז מכנים	az mechanim	then (they) call
הזמן זה	ha-zman zeh	that time
בשם	ba-shem	with name
"זמן של תיקונים"	zman shel tikunim	time of corrections

היינו שאנו עושים תיקונים, בכדי שהאור יאיר בהם בשלימות

That is, that we make corrections so that the light shines in them perfectly.

היינו	hayinu	that is
שאנו	she-anu	that we
עושים	osim	do
תיקונים	tikunim	corrections
בכדי	bichdey	in the sake of
שהאור יאיר	she-ha-or yair	that the light will shine
בהם	ba-hem	in them
בשלימות	be-shlimut	in perfection

ועד אז, נקרא המצב הזה בשם שכינתא בגלותא

And until then this state is called by the name of Shechinah in exile.

ועד אז	ve-ad az	and before then (that time)
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נקרא	nikra	is called
המצב הזה	ha-matzav hazeh	this situation
בשם	va-shem	by name
שכינתא בגלותא	shechinta ve-galuta	Shechinah in exile ¹

1) – Of course, from the Kelim.

כלומר, שבעולמות עליונים אין עדיין השלימות

That is, that in the higher worlds there is still no perfection.

כלומר	klomar	that is
שבעולמות	she-ba-olamot	that in worlds
עליונים	elyonim	upper
אין עדיין	ein adain	(there is) not yet
השלימות	ha-shlimut	the perfection.

In any case, this terminology is enough for us, for example, to study the Shlavei HaSulam, Shamati, and other sections of our study. And the rest will go simply in practice from what we teach in our other classes.

Everything depends on you! And further, all responsibility lies only with the person who is engaged. Therefore, choose the time to constantly engage in little by little. Basically, what we taught is enough... and these technical, grammatical things - watch them from time to time. There are enough materials for us to move forward at a very fast pace.

It's good to translate something yourself regularly. For example, before listening to a lesson, I took one sentence from Shlavei haSulam and try to break it down first yourself. You look at words that you know (and even that you don't know) - try to put all this into one sentence. What can you do. And then you can listen. At least one, two sentences are enough, as you wish. And then you listen to it carefully and see what is still not clear and put all the dots above the 'I'.

Success!